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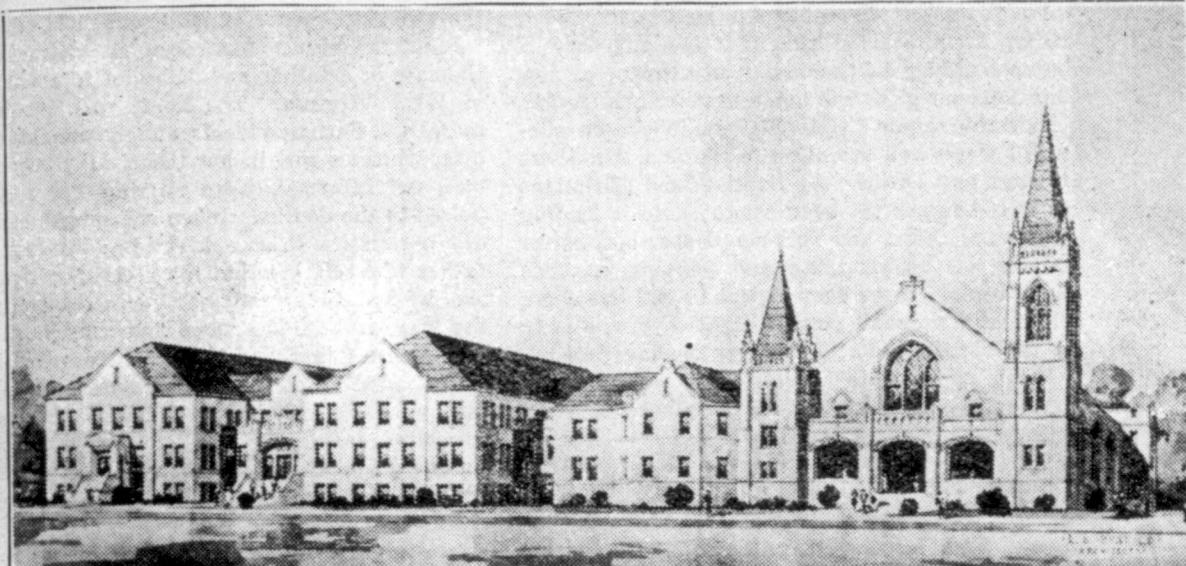
The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LIII

NEW SERIES
VOLUME XXXIII. No. 46

JACKSON, MISS., November 12, 1931



CHURCH BUILDING AND EDUCATIONAL PLANT.

Convention meets November 17, First Baptist Church, Columbus.



DR. J. D. FRANKS, Pastor
First Baptist Church



BAPTIST WORK SHOP AT M. S. C. W., COLUMBUS

Thursday, November 12, 1931

WOLVES, SHEEP, DOGS

(Mrs. W. A. Sullivan)

I feel great hesitancy in addressing an article to The Baptist Record, knowing that it is unusual for a woman to ask for space, except as that space is to be devoted to our Woman's Work. But after reading the article by H. R. Holcomb, which appeared in the issue of October 22, I cannot "keep silent."

In the article referred to Mr. Holcomb raises this question: "What is killing the Spirit of giving?" He answers that query with this assertion: "There is no question but that our Denominational schools are largely responsible." After inquiring, "What are we going to do about it?" he quotes, as apropos to this situation, Robert Quillen's allegory, "A Sheep Killed by a Dog Is Just as Dead as One Killed by a Wolf."

As one wades through Quillen's story and Mr. Holcomb's subsequent sentiments, assertions appended thereto, one is left in a muddle as to the identity of the rich man, the herder, and the wolves, but there is no doubt at all that, according to Mr. Holcomb's interpretation, our denominational schools are the sheep killing dogs intent on devouring the innocent little lamb, "Spirit of Giving."

For this deplorable situation, which (according to Mr. Holcomb) will result in the failure of the \$60,000 campaign of the Education Commission, "the present attitude of the faculties" of our schools is responsible. (A statement that it is easy to make and difficult to prove).

Now what is this attitude which he so deplores? He acknowledges that the Baptist public doesn't quite know, but he proceeds to give the needed information: There have been no cuts in salaries in our schools, (that is, SO FAR AS HE KNOWS) while he and other preachers have had their salaries reduced considerably, in some instances as much as 50%. I don't see the relevancy of the professorial attitude to this situation. Why didn't Mr. Holcomb call attention to the fact that some preachers were receiving twice as much salary as our college professors received, before the beginning of what we are pleased to call the depression? After a 50% reduction in salary such a preacher would still receive more than the professor. He has a house furnished him, receives gratuitous trips to conventions, and gets time off for meetings every year.

On the other hand, we in Mississippi have never paid our teachers more than the minimum required by the Accrediting Commission of the Southern Association of Secondary Schools and Colleges. They have usually furnished their homes, and all their time belongs to the colleges. They are forced to meet certain high scholastic requirements, or get out and look for other jobs. Even when living expenses were highest I never heard one of our teachers complaining of the unfair distribution of denominational funds. I'm sure their "present attitude" is as unselfish as it has ever been.

Had Mr. Holcomb made some inquiries he would have found that the present budget of Mississippi College is about \$32,000 less than it was two years ago,—the greatest reduction having been made in the department of athletics. The budget for that department was cut \$2,500 for the current year. Perhaps he has forgotten that there was an announcement in The Baptist Record that Dr. Johnson of Mississippi Woman's College, cut his own salary 25% more than a year ago. Had he looked over the auditors' report he would have seen that Blue Mountain College and Woman's College made money last year.

I think "the powers that be" have shown every evidence of having been moved by the "appalling situation" to cooperate with our Baptist constituency in instituting drastic programs of economy, even to the point of eliminating some departments... Although salaries of department heads have not been cut, their work has been considerably increased in order that fewer instructors may be needed. I see nothing in their "present attitude" that is not fine and commendable. If they are members of an "Elite Labor Union," as Mr. Holcomb suggests, they are not responsible for holding membership therein. Mississippi Bap-

tists joined the union when it accredited its schools. Don't blame the faculties for the conditions of membership, and talk about what Mississippi Baptists will not "stand" much longer. If there is an "appalling situation" our State Convention created it. Let's face facts and try to be fair.

That brings me back to Mr. Holcomb's question about which his whole article revolved: "What is killing the SPIRIT of giving?" Personally, I do not believe the spirit of giving has received, or is receiving a death blow. There is more in existing conditions than "the depression" and "sheep-killing college hounds" to explain smaller gifts to denominational causes. Local churches have burdened themselves with expensive building programs. Now the time has come to pay the piper and we have too few guilders. We flew so high for ten years that the ground has a strange, unfriendly look, and each one of us wants to blame the other for having to find a landing field. Given time for the payment of church building debts and for adjustment to new conditions our gifts will again tend to equalization.

Referring again to Mr. Holcomb's chosen allegory, I would call attention to the fact that there are dogs and DOGS. As Baptists and Christians our wolf has not yet been caught. He is leading us a weary chase, and nothing pleases him better than to set us snapping and yapping at each others heels. If we ever expect to end the chase with a kill, we can't stop to fight over who is to get the biggest hunk of meat at feeding time.

As an appropriate conclusion to what he had to say, Mr. Holcomb quotes this sentence from Quillen: "I will have a herder that cares more for results than labels." With this I agree. The results we want are unity, cooperation, and cohesion in Baptist ranks. We need these as never before in our history. The finest cohering principle known to man is plain, old-fashioned, everyday brotherly love. If we can get that to operating in all our relationships, fair play and "present attitudes" will take care of themselves.

—BR—

THE BREASTPLATE OF RIGHTEOUSNESS

(Being a digest of the third sermon by Rev. J. L. Boyd, of the Bowmar Avenue Baptist Church, in the "Knight-Errant Series," based on the scripture in Ephesians 6:10-20.)

In this Knight-Errant series of messages, based upon the sixth chapter of Ephesians, tenth to the twentieth verses, it is our purpose and earnest hope to strengthen all Christians, young and old, who come under their influence, for the conflicts of life. The Christian soldier is in the enemy's country (in this world of temptations and snares and pitfalls of the devil), and can ill afford to go unarmed. We are in constant danger of attack from our arch-enemy, the devil and all his emissaries, from the time we leave the cradle to the brink of the grave. Satan is no respecter of persons, and none are immune to his fiery darts. For this reason the Apostle Paul exhorts in the text: "Stand there... having on the breastplate of righteousness." A companion text is that from the lips of Jesus Christ who said to his disciples and the multitudes, "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven." (Matt. 5:20).

There are two uses of the word RIGHTEOUSNESS as employed in the New Testament, namely; first, an imputed righteousness which is reckoned unto the believer and is based on his faith in Christ as the son of God and Saviour of the world.

And, second, an acquired righteousness which the follower of the Lord Jesus Christ gets unto himself by strenuous effort on his own part in his resistance of evil. Imputed righteousness is a rightness with God; acquired righteousness is a rightness before God and man: it is the latter use of the word that Paul employs here.

It behooves every Christian, everywhere, and all the time, to "keep himself unspotted from the world." Unused garden tools become rusty; un-tilled fields bear abundant weeds; and stagnant

water eventually gathers scum and living creatures that infest the land and endanger health. The same is true in Christian experience. A cultivation of the Christian virtues makes, not only for beauty of character, but becomes a defense from the fiery darts of temptation. Right-living, or a holy life on the part of the Christian, is a breastplate through which the javelins of Satan can scarcely penetrate. His jibes and taunts and attacks fall limp to the ground as they beat upon the shining surface of the life of a truly good man or woman. Simple, positive goodness cannot be assailed with any degree of success. The Christian who is girt about the loins with TRUTHFULNESS, sincerity, varacity, and integrity, and at the same time protected by the breastplate of positive, self-assertive goodness is well nigh invulnerable.

A life of goodness and purity is helpful to others, as well. They may not appreciate it at the time, but sooner or later will yield to its beneficial influence. A striking example is seen in the case of a father and daughter in a small town in West Virginia. The home was one of high moral and Christian ideals, and the daughter a popular, winsome girl in her teens. Invitations, formal and informal, were stirring her social impulses to the depths. When she sought her mother's permission to accept, she was referred to her father who told her that the social function which she wished to attend was not in keeping with the standards of her home and church. "All my friends are going, and it is in a Methodist home," she pleaded. But the father demurred, standing fast upon his convictions for righteousness and ennobling influences for innocent young Christians. Then the child sobbed, "I'd as well be dead!" The mother wept, and the brothers and sisters sided with the heartbroken daughter. There was a mighty tug at the father's heart; but, recognizing the crisis, he determined to stand—when it seemed that all but God had forsaken him.

He won. She acquiesced, though deeply disappointed. Later she entered a certain Christian college for young women. For months anxiety haunted the fireside at home. Then one of her letters said, "My dear Father: I thought you unkind, tyrannical and unmerciful when you denied me the social privileges for which I longed. I felt that I never could forgive and love as I ought. But, Father, all is plain now. A different conception of social pleasure has come to me. I am so happy that you did not yield. You have saved me. I love you the more for it all."

—BR—

MUSINGS OF A CHUMP

Yes, sir, I will tell the world I am "the head of the house" where I call home. Doesn't the Bible say the man is the head of the woman? And doesn't it say she is the weaker vessel? My wife is a good woman; smart, industrious, economical and a stay-at-home, just as the Bible says for her to do. I believe her entirely of money making. It is my business to support my family and, believe it or not, I do it. I have no respect for a man that imposes on his wife. Since I make all the money my family uses, I even relieve my wife of spending any money. It is unscriptural to impose upon your wife the task of spending money. My wife never buys anything. If she sees or hears of anything she wants, just as every true wife does, she asks me about it and if it is wise to do so I get it for her. I am a scriptural husband.—I am the head of the house.

Yours truly,

—A. Chump.
—BR—
Pastor Clarence Palmer has resigned the church at Iuka.

The First Baptist Church, Columbus, reported in its letter to the Columbus Association which met in Artesia in October in part as follows: Total membership, 1,541; additions last year by baptism, 63; by letter, 115—Total, 178. Enrollment of Sunday school, 1,451; enrollment in B. Y.P.U., 292; enrollment in W.M.S., 221. Contributions to denominational Missions, Education and Benevolences, \$5,066.88; to the building fund, \$13,265.98; to local work, \$8,043.99. Total contributions to all causes, \$28,720.89.

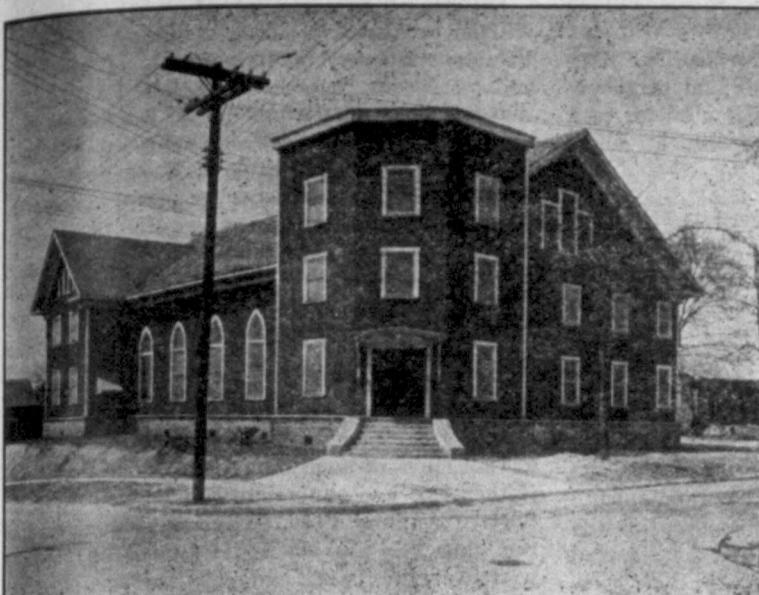
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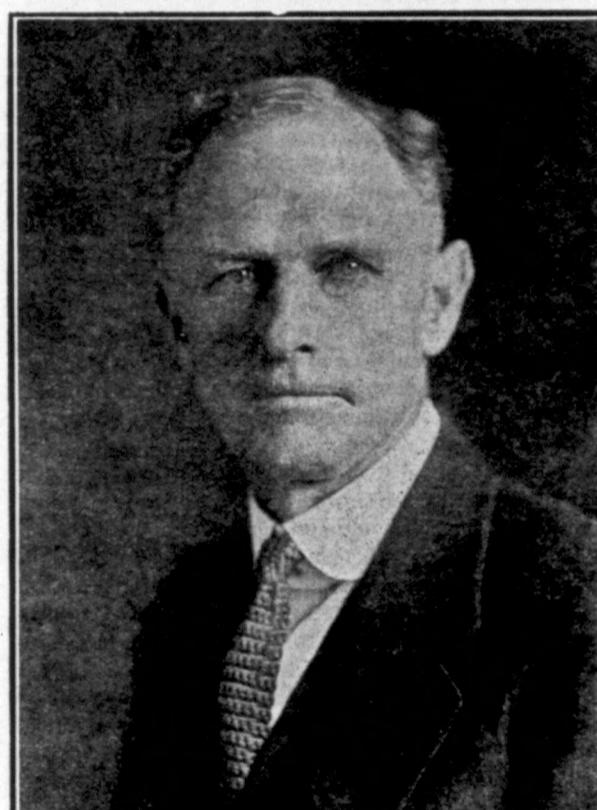


EAST END BAPTIST CHURCH, COLUMBUS

PASTOR AND MRS. R. J. SHELTON
East End Church, Columbus

ALLEN B. PUCKETT

Chairman, Board of Deacons, First Church, Columbus.

W. N. PUCKETT
Sunday School Supt., First Church, ColumbusJOE ABRAMS
B.Y.P.U. Director

Dr. Arthur Jackson of Hendersonville, N. C., has been called to First Church Savannah, Ga., as successor to Dr. John E. White deceased.

Rev. J. W. Eidson goes from Kilmichael to Crystal Springs, becoming pastor of County Line and Pelgrims Rest Churches in Copiah County.

It is said that Northern Baptists give \$100 a year to each of their superannuated preachers, that is those who are no longer active or able to take care of themselves. Southern Baptists give less than one-third of this amount to each of theirs on this list. Also we are told that ninety-five percent of Southern Baptist preachers who reach the age of 65 have not provided enough to support themselves.

Mr. Walter Ward, southern representative of the North German Lloyd Steamship Lines, announced recently that a contract had been closed between the steamship company and officials of the Southern Baptist Convention, whereby that line will supply transportation for Southern Baptists to the Baptist World Alliance which will convene in Berlin, Germany, in May, 1933.—EX.

Dr. Warren L. Steves, pastor of the Walnut Street Baptist Church of Waterloo, Iowa, is in a special meeting with the Central Baptist Church of Duluth, Minnesota.

The Iowa Baptist State Convention expects, in the near future, to engage a State Evangelist to conduct meetings and direct work of evangelism in the various churches throughout the State.

The Relief and Annuity Board, Dallas, Texas, calls attention of laymen to the Service Annuity Plan of The Southern Baptist Convention which should be adopted by the churches in their budgets this Fall. Write to the Board for information concerning it.

Dr. R. A. Kimbrough terminated his service as pastor at Charleston on Nov. 1, where he has worked efficiently for about nine years. He is held in honor among his brethren in and out of Mississippi. He is president of the Baptist Convention Board, and at one time was president of Union University in Tennessee. We hope some church in Mississippi will secure his services without delay.

Mr. Francis Harmon of Hattiesburg has been offered the position recently held by Jno. R. Mott in the Y.M.C.A. as directing head of the Y.M.C.A. work in 32 foreign countries.

Dr. S. M. Brown, editor of the Word and Way says that in fifty-four years he has attended fifty-two sessions of the General Association of Missouri.

The newspapers have given wide publicity to the objections made by a Mrs. Blaisdell, wife of a Columbia University professor who objected to the picture of two children at prayer which was contained in a book, "Peggy and Peter" published by Farrar and Rinehart. This self appointed censor didn't want her children to know that there was any such thing as prayer, or any such person as God. Poor creature, her children will have to be kept away from about all the literature of the world that is worth reading. She says her children know nothing of any such ideas as this picture inculcates. If this is a sample of the sort of education that obtains around Columbia, may the Good Lord deliver us.

Thursday, November 12, 1931

Editorials

HO FOR COLUMBUS!

If you have ever been to Columbus you will wish to go again. If you have never been you owe it to yourself and all your kinfolks, present and prospective, to go to this one of the most beautiful little cities to be found anywhere. We have been going there "off and on" for forty years, and every time in every way it is better and better.

This is the only city in Mississippi which has ever had the courage to invite and entertain the Southern Baptist Convention. And remember that this was done before the "pay plan" was ever invented. These were the good old days of open house Southern hospitality. And nobody complained, guests or hosts. The same spirit of hospitality abounds there now, only the people do not wish to make the other cities feel badly and are entertaining on the "Harvard plan," giving bed and breakfast (provided you send in your name) and telling you where you can get a good dinner and supper, or you may call it luncheon and dinner if you like that better.

That this talk about hospitality is not just "apple sauce," let us remind you that Columbus Baptists have invited and expect to entertain three Conventions of Mississippi Baptists within twelve months time. They are the State Baptist Convention, the State W.M.U. Convention, and the State B.S.U. Convention—these three, and the greatest of these is—well, wait and see, or go and see. The first meets Nov. 16-19; the second in April and the third next October.

Columbus goes back to the discoverer of America for its name, and back to the early history of Mississippi for its founding. These people didn't wait for the railroads to boost it, they located on the picturesque Tombigbee River and builded their mansions, and laid their streets and planted their trees. The streets are wide and shaded with trees that have looked down upon several generations. Many stately homes are of the old Colonial type, and many are of the modern attractive English style of architecture. Their public buildings are an honor to the State and their churches are the pride of all who worship.

Columbus is the home of the Mississippi State College for Women, a monument to the ambition and persistence of a Columbus woman, the first State College for women to come into being in America. The State of Mississippi and the people of Columbus and the Field Cooperative Association have together spent millions of dollars in building and maintaining this institution. Its buildings and equipment are as good as can be found in the South. Its student body numbers about 1200 and its alumnae reach into the thousands. The school was founded in 1884. The president and vice president are Baptists as was a former president.

The churches of Columbus are strong and vigorous. Nearly every denomination at work in Mississippi is represented in this city. There are two Baptist churches, First Church and East End Church, of which Dr. J. D. Franks and Rev. R. J. Shelton are pastors, respectively. First Church has a membership of probably 1500 and a long and honorable record. It has had for pastors such men as J. L. Johnson, C. E. W. Dobbs, Dr. Battle, E. P. Jones, A. J. Miller and others whom we do not at the moment recall.

The classic old building which had served two generations, gave place thirty years ago to a new and modern building during the pastorate of W. A. Hewitt. He was succeeded by Dr. J. B. Lawrence. Dr. J. D. Franks, the present pastor, has been on the field for about eleven years. During this time the Educational Annex has been constructed, which is probably the most complete of any in the State, occupying with the auditorium, the whole front of a city block. The church is evangelistic and aggressive, looking after not only the people in its immediate community, but participating in the world-wide program of the denomination. It will be an object lesson in efficiency to

see this great plant. Committee rooms will be abundant.

We have asked Dr. Franks to furnish The Baptist Record with cuts of buildings and people in Columbus, that our people may get a better idea of our hosts at the Convention, which meets October 16-19.

OUR VISITORS

Last week Mississippi Baptists were favored with a visit from two outstanding laymen of the denomination, one from the Northern Baptist Convention, and the other a member of the Southern Baptist Convention. They were Messrs. Mattison Jones of Los Angeles, Cal., and J. H. Anderson of Knoxville, Tenn. These two men were born in Kentucky, one in the mountains and the other in the western part of the state, though now being in other states and members of different conventions. Our people gave them a glad welcome and were greatly profited by their coming.

The purpose of their coming was to help in preparing for the Every Member Canvass to be put on in all our Baptist Churches throughout the South, Nov. 29-Dec. 6. We were glad to have the opportunity to have these brethren at Baptist Headquarters for a short visit in the Baptist Record office, and glad to hear their addresses on Wednesday evening at the First Baptist Church.

Mr. Jones is president of the Northern Baptist Convention and has laid down his law business in Los Angeles to give his time to promote the mission work of the Baptists in America. Without cost to our Southern Baptist people he is making a rapid tour of the Southern States, making one address in some central or focal city in each of ten states. He had already visited almost every state on the seaboard including the New England States and will later visit other states of the Northern Baptist Convention.

The principal help that comes of a tour like this is the object lesson of men like these with large and important business interests on their hands showing a willingness to lay it all down for the time being and devote themselves to the advancement of our missionary and benevolent work. Other men of business are impressed by such solicitude for the welfare of the Lord's work and will be greatly influenced by their example. One example is worth volumes of precept.

Mr. Anderson is perhaps the largest individual giver to the cooperative work of Southern Baptists, is chairman of the Southern Baptist Brotherhood, a member of the Foreign Mission Board and vitally interested in all our institutions. A year or two ago he delivered a series of lectures to the students of the Baptist Bible Institute which lectures were later published and widely read. He shows himself familiar with the work of our institutions and boards and is deeply concerned for this perpetuity. He imparts his interest to others.

A good congregation made up of representatives from various parts of the state heard the addresses of these two brethren, and we doubt not we're deeply impressed by them.

The Service Annuity Plan of The Southern Baptist Convention provides against want when participating ministers are disabled or old and for their widows. Laymen should take the lead in its adoption by their churches this Fall. Write to the Relief and Annuity Board, Dallas, Texas, for information concerning its adoption.

Rev. and Mrs. C. O. Estes announce the arrival of Margaret Ruth. She has been a delight to the Estes home for two months. It is the desire of the parents that God shall call the little son, Edwin Taylor, and Margaret Ruth, as missionaries. All during the seminary life the parents looked forward to the day they could sail for a foreign mission field. God evidently called, but Southern Baptists refused to send. These two today are not missionaries on the Baptist field because you, dear Baptist church member, have not brought the tithes into God's treasury.

Saturday night, Nov. 14, at eight o'clock, there will be broadcast a series of addresses (one by President Hoover) on liberal arts colleges.

—BR—

A few preachers who come to Mississippi from other States need to get domesticated. Recently we saw a news item from a Mississippi church in two other State papers, the pastor sending the report, but none to The Baptist Record.

—BR—

I have just closed a great meeting with the Carlisle Avenue Baptist Church, Louisville Kentucky, resulting in 150 additions. Dr. S. F. Dowis is the pastor, and he has built up a great church with some 1,200 members, and one of the best plants in the nation.—T. C. Crume, Evangelist.

—BR—

Thousands of aged ministers would be glad now if they had had opportunity to participate in the Service Annuity Plan. Laymen should see that the churches provide for its benefits to their pastors in this year's budgets. Information given upon request by The Relief and Annuity Board, Dallas, Texas.

—BR—

Pastor C. O. Estes has been three and a half years at Brooksville. The Sunday school classes are being standardized. At his own request the pastor's salary was reduced by one-fourth. The budget for next year includes \$500 for the Cooperative work, which is twenty per cent of the budget.

—BR—

Some of the churches are insisting that the price of the Sunday school literature shall be reduced, believing that the salaries of those who work at the Sunday School Headquarters in Nashville might be reduced to make this possible. Some who suggest this do not wish to start any controversy, but they are always glad for the Baptist paper to speak for them.

—BR—

While it requires more bookkeeping on our part, we are glad to accommodate those who feel able to pay their subscriptions for only six months at a time, or even to pay fifty cents for three months. Send it on. In one State the Baptist paper has a good many subscribers who pay a church collector for the paper by the month, the collector sending to the paper. Do it in this way if it suits you better.

—BR—

A revival that attracted the interest of the whole city was concluded in the First Baptist Church of Gainesville, Ga., on Sunday night, November 1st. Dr. James B. Leavell, of the First Church of Houston, Texas, assisted his brother, Dr. Roland Q. Leavell, in the meeting. Evangelistic Singer John Hoffman led the singing. A male chorus of thirty voices was a feature of the singing. There were enormous crowds throughout the meeting. There were fifty-five additions to the church, forty-one of them by baptism.

—BR—

Here is one thing that all of us must begin to think about and think seriously. The churches have depended upon a friendly and sympathetic civil government to help keep the morals of the people up to a proper standard. More and more it is becoming evident that support from this source cannot be relied upon. Whether or not it is the business of the state to look after the morals of the people, or how far this responsibility goes, may indeed be a question. But one thing is certain that when the religion of Jesus was introduced into the world it had no such support from the state and did not ask for it. Single handed and alone the preaching of the gospel sought the reconstruction of the individual, of society, of men's ideals and habits, of the whole world. It asked no assistance, and no quarter. It fought its own battles and won its own victories to the glory of God. It looks like we are coming to such a time again. It is the gospel of Jesus Christ against the world, the flesh and the devil. Don't depend too much on legislation to straighten the world out. What the law could not do in that it was work through the flesh, God sending his own son in the likeness of sinful flesh and for sin condemned sin in the flesh that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit.

—BR—

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Thursday, November 12, 1931

MISSISSIPPI COLLEGE REDUCTIONS

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Be request of Secretary H. L. Martin of the Education Commission, I take pleasure in quoting as follows from the annual report of Mississippi College to the Education Commission, as prepared for the Convention next week:

"At the meeting of the Trustees in June, 1931, when it was evident that the reductions and economies instituted would not balance the budget, other reductions amounting to \$11,700 were ordered.

"Again in the meeting of the Trustees in October, other reductions amounting to \$8,500 were ordered; and, with the consent and approval of the incoming President, still other reductions will be ordered, thus bringing a total reduction for this session of \$20,200, which certainly will restore the financial stability of the institution."

Of this \$20,200, \$11,700 is reductions in amounts paid to the faculty. In order to meet the present conditions, six months ago every member of the faculty volunteered to increase his teaching load 20 per cent in order to let some of the assistants out. The President of the College is taking two-thirds of the teaching load of a full professor in addition to his other duties. By unanimous vote the faculty offered to teach three months in the Summer School without pay, thus saving the college from \$2,500 to \$4,000 per year. It is believed none of these adjustments will jeopardize the standing of the College in the Association of Colleges.

Mississippi College teaching force tries to do its full duty. The College does not furnish a home to the President or other faculty members. We rent or own our homes. The home-owner pays his taxes, paints and repairs his home, pays the street paving fund and provides fuel, lights, water, telephone, etc., the average amount of which is \$775 per year.

When this group of faithful, loyal Baptist preachers and laymen fail to do their full duty by our denomination and this College in sustaining the highest standards of economic efficiency and scholarly endeavor, then I will abjectly apologize.

Please, someone, give the command to "Charge!" and have an efficient wrecking crew to take care of those who hold back.

(Signed)

—J. W. Provine.

—BR—

SCHEDULES FOR ORPHANAGE CARS DURING THANKSGIVING

The following schedule of Orphanage cars has already been announced for Thanksgiving donations by Columbus & Greenville, Illinois Central, G. M. & N., and Mississippi Central.

It is expected that the remainder will be announced at an early date.

Osyka to McComb, November 23; McComb to Jackson, Nov. 24; Gulfport to Hattiesburg, Nov. 23; Hattiesburg to Jackson, Nov. 24; Meridian to Jackson, Nov. 24; Natchez to Jackson, Nov. 20 and 21.

Mississippi Central: Hattiesburg to Brookhaven, Nov. 20; Natchez to Brookhaven, Nov. 21; Horn Lake to Grenada, Nov. 23; Holly Springs to Water Valley, Nov. 21; Water Valley to Durant, Nov. 23; Durant to Jackson, Nov. 24; Memphis to Clarksdale, Nov. 21; Clarksdale to Belzoni, Nov. 23; Belzoni to Jackson, Nov. 24; Memphis to Lambert, Nov. 21; Lambert to Phillip, Nov. 23; Phillip to Greenwood, Nov. 23; Greenwood to Yazoo City, Nov. 24.

Columbus & Greenville: Greenville to Winona, Nov. 19 and 20; Columbus to Winona, Nov. 19 and 20.

Gulf, Mobile & Northern: Middleton to New Albany, Nov. 23; New Albany to Louisville, Nov. 24; Louisville to Union, Nov. 25; South of Laurel, Nov. 21; Laurel to Union, No. 23; Meridian to Union, Nov. 23; Union to Jackson, Nov. 24.

NEEDS: (A Suggested List)

1. Clothing; shoes (Oxfords), socks, sweaters, coats, unionsuits, overalls, trousers, dresses, bloomers, belts, tams, cloth, stockings for large girls, princess slips, aprons, elastic, etc. (We are glad to get clothing that other children have out grown if they are still in good condition).

Convention Board Department

R. B. GUNTER. Corresponding Secretary

THE EVERY MEMBER CANVASS

Literature

All literature except the report cards to be filled out by the churches following the every member canvass and the report blanks to be sent in by the Associational Directors has been mailed out to Directors for distribution to the churches. Should there be any churches which have not received the literature, please communicate with your Associational Director.

Be On Time

There are people who are never ready on time. They never prepare to be ready; that is, they do not make the effort. Such people are never successful. The Lord runs His universe on schedule time. It could be run in no other way. He gives us in this way an example.

All organized work must have a schedule. The more those connected with it adhere to the schedule, the greater the success of the organization. This is true in our denominational work. We, therefore, earnestly appeal to churches everywhere to familiarize the membership with the every member canvass, to be ready November 29th for the canvass and to complete it December 6th and report to the Associational Director immediately thereafter the amount pledged by the church; using the pledge card furnished by the State Board office.

Completing the Task

One of the most interesting sentences used by Paul is; "I have finished my course." This fact seemed to have brought joy to Paul. He was not a quitter. He said to the Church at Galatia: "Ye did run well; who hath hindered you?" There was never a time when this statement could have been made to Paul. Paul always ran well. He continued in the race course until he reached the goal. The moral is that churches everywhere should continue their work of the every member canvass until the last member has been enlisted. A determination to do this will mean much for the individual member, for the local church and

for the Cause at large. The greater the effort, the greater the success, and the greater the success the greater rejoicing. Much is being said these days about spiritual power in the churches. It is not enough merely to pray for spiritual power; it is just as important that we shall work for it. The salvation of the soul from sin is a gift of God, but Holy Spirit power is dependent upon obedience to the commands of Christ. "Keep my commandments and I will pray the Father and He will give you another comforter." If we put on the every member canvass as it should be put on, we shall be better prepared for a great spiritual revival. In fact, the way will be paved for it. A great spiritual awakening will spread through the South. We, therefore, urge that the churches, with persistence, carry on this canvass to a finish; and that means the lining up of every member in every church.

The Fairness of the Every-Member Canvass

In the first place, its object is to strengthen the work in the local church, to increase and make more regular the salary of the pastor. In the second place, it proposes to enlist every member in doing what he, under the Church Covenant, covenants to do when he becomes a church member. In the third place, it leaves to the member to name the amount which he will contribute. It is a voluntary matter with him. Led by the Spirit, as a result of prayer, he makes his pledge. In the fourth place, each member is given the opportunity of participating in the work of the Saviour in his local church work and in every place where the denomination is engaged. This he can do, even though his contribution may be small. Through the plan of cooperation, this is made possible. In the fifth place, when the pledges are all in, the church is the authority and decides what part of the total amount subscribed will be used at home and what part will be used in the furtherance of the Cause of Christ unto the ends of the earth.

—R. B. Gunter,
Corresponding Secretary.

2. Foods; canned goods, flour, meal, meat, lard, salt, sugar, baking powder, soda, peas, beans, peanuts, popcorn, nuts, potatoes, chickens, rice, cereals, and corn to be made into meal by us, and to feed the stock.

3. Supplies; sheets for single beds, pillow cases, tablets, pencils, theme paper, drawing paper, note books, soap, thread, needles, thimbles, tooth brushes, tooth paste, knives, forks, spoons, cooking utensils, dishes (heavy), aluminum pitcher, buttons, shoe soles, tacks, stationery.

4. For our live stock; cotton seed, hay, oats, etc.

—Winnie Haimes, Rptr.

—BR—

SUNDAY SCHOOL ATTENDANCE NOV. 8

—0—

Jackson, First Church	703
Jackson, Calvary Church	911
Jackson, Griffith Memorial Church	397
Jackson, Davis Memorial Church	358
Jackson, Parkway Church	210
Jackson, Northside Church	78
Jackson, East Jackson Church	39
Meridian First Church	702

Offering.....\$53.76

Brookhaven Church	537
Columbus, First Church	861
Laurel, First Church	530
Laurel, West Laurel Church	352
Laurel, Second Avenue Church	287
Laurel, Wausau Church	72
Clinton, First Church	220

B.Y.P.U. Attendance November 8

Columbus, First Church	236
Brookhaven, First Church	140
Jackson, Griffith Memorial Church	135

Greenville: We have just concluded a splendid Training School for all departments of our Bible School. We had an unusually fine faculty from the Mississippi State Sunday School forces, and the Southern Baptist Sunday School Board. Dr. Austin Crouch delivered the inspirational addresses. They were all that anyone could expect. He is a past master in that particular phase of the Kingdom work.—Chas. S. Henderson, Pastor.

—BR—

Dr. A. C. Watkins passed away Monday evening at the Baptist Hospital in Jackson. He has been for several years a resident of Clinton and his body was laid to rest in the Clinton Cemetery. He was born in Alabama, but grew up in Winston county, Mississippi, later coming to Scott county. He was graduated from Mississippi College in 1886 and entered the Seminary in Louisville in October of that year. He got his diploma from the Seminary in 1888 and after being a short-time pastor in Canton, Mississippi, went as a missionary to Mexico, where he labored faithfully for a quarter of a century. He quickly acquired the language and was soon preaching effectively. He was one of the most faithful missionaries we have had. For a few years he has been serving churches in reach of Clinton. He also taught the Bible in Mississippi College and at the time of being taken ill a week ago, was teaching the Bible and Spanish in Hillman College. He was a pure and gentle spirit; loved the Lord and his fellowmen. He went about doing good. His preaching was straight to the mark, unaffected and true to the Gospel. He had a host of friends, who will greatly miss him. He leaves a widow, five daughters and one son, who treasure and honor his memory.

Thursday, November 12, 1931

Experiences in Tithing

HOW IT WORKED

Mr. J. D. Weathersby traveled for the Armour Packing Company several years. He accumulated about six or seven hundred dollars, but being in rather poor health, he decided to enter business for himself. With his small capital he opened a small grocery and feed store on a side street in McComb, Miss., in 1910. He did a strictly cash business. The next year the great strike on the Illinois Central and Southern Pacific railroads occurred. During this strike several merchants had to go out of business, but Weathersby prospered. In a few months after going into business he prospered so well that he moved to one of the best locations on Main Street. He began tithing when he entered business, and became an enthusiastic advocate of tithing. After being in business about two years he was running three delivery wagons to supply his customers. His business prospered so well that he soon opened a wholesale store in addition to his retail store.

We first met in 1911, and became intimate friends. We often talked about tithing. Frequently he told me about his business and how he was prospering. Business called me to McComb in 1915, the last time I saw him. The World War began the year before and the price of cotton dropped to four and five cents, but Weathersby prospered. I asked him how his business was getting along, and he told me that he had just finished taking inventory, and that he had turned over or did a \$135,000 business in 1914. Of course, he did not make that much money, but had done that much business. He said that he made more money that year than he did the year before the War began. That was before the price of cotton went so low. He continued to prosper, and several years ago he moved to New Orleans, and entered business. His health failed a few years ago. When at the Southern Baptist Convention last year I called him over the phone, and he promised to meet me, but we failed to make connection, so I did not see him. He was still tithing. He prospered as long as he was in business.

—Patrick S. Rogers.

TITHING A SOURCE OF SATISFACTION

More than twenty years ago my wife and I began to tithe our income and often we have given beyond the tithe in our giving. To us it has been a source of great satisfaction to know that we are doing God's will in this respect. We would not think of giving it up. It is the only way we will ever finance the Kingdom of our Lord. May our people come to find it so.—(Rev. and Mrs. J. B. Quin.)

STARTED TWO YEARS AGO

I have been a tither just two years, and what a joy has come to me. I finally decided it was the right thing to do. I find it the most satisfactory way to live. It is a great joy to set aside the tenth, and a Christian privilege. My conscience will not let me do less. When my pension comes I lay aside the tenth for the Lord. If half of our members would tithe we could take care of all our work, pay our missionaries, build our churches, pay our pastor and all other church expenses.—M. A. Cole, Houlka, Miss., 83 yrs. old.

WHY I TITHE

- I tithe because God's book tells me to tithe. As a child of God, I desire to obey his commands. This is one of them.
- I tithe because it gives me a great deal of satisfaction to know that I am doing what God tells me to do. Just as the earthly child is pleased when it does something pleasing to the earthly father, so am I happy when I do something that I know pleases my Heavenly Father.

- I tithe because it enables me to know that I am giving in the same proportion as those who are richer and have greater means than I do.
- I tithe because I find that I get along better

on my nine-tenths than I do if I keep a part of God's tenth also.

5. I tithe because it enables me to preach it and know that I am "practicing what I preach."

6. I tithe because I have noticed over a period of many years that those who do are happier, more prosperous and encounter less sickness, trouble, etc., than those who don't.

—o—

MY EXPERIENCE AS A TITHER

After prayerful study of God's word on the subject, I began tithing in the fall of 1903. I had just entered Mississippi College as a ministerial student. I was then pastor of a fourth-time country church, receiving a small salary, which was my only source of income. At the time of our marriage, Mrs. McLeod was a tither, and during all these years the Lord has blessed us financially—so much so that for many years now our contributions have gone far beyond the tithe—although my salary has never been large.

But the greatest blessings we have received have been spiritual. The consciousness that we have been honoring the Lord with our tithes and offerings, has been a source of joy to us through the years. This habit has come to be such a vital part of our worship that nothing else can take its place. It has been a means of growth in grace and of increasing our faith in God's promises. We have never had any desire to give up God's plan of financing His Kingdom enterprises.

—D. W. McLeod.

—BR—

REVIVALS AND THE WEATHER

—o—

(By L. E. Hall, Hattiesburg, Miss.)

I have learned by experience and the Scriptures that revivals are not dependent on the conditions of the weather nor on anything else that is on the outside of us. "It is not by power nor by might, but by my spirit, saith the Lord." One of the greatest revivals that I ever had was during a week in which it rained every day. The last service was held during a rain storm. It was about fifty years ago. All preparation had for this meeting was in the hearts of God's people. It resulted in a great spiritual movement throughout the community. It was not expensive. I recently noticed the report of a series of meetings held in one of our cities for which the evangelist who conducted the meeting, and his helpers, received seventy thousand dollars.

The performances "pulled off" in some of our modern "cloud-bursts" would turn a pentecost into an ice factory, if such a thing were possible. We knew nothing of such nonsense in those days.

During my pastorate at the place where the above meeting was held I was associated with brother Harmon, the grand-father of the present editor of the American, of this city. I was then a young man and Brother Harmon was very near the close of his active years in the ministry. He was the pastor of the methodist church in the same town. There was in his manner, and delivery in the pulpit a native eloquence, such as is not often seen. It is not obtained from the schools. It was natural. My association with him there and at other places is a pleasant memory.

I frequently hear it said that those who join our church now do not stick. While I would not discredit any good that is being done, I want to say that there is good reason in many cases for this statement in what we see every day. The reason why they do not stick is because the thing that sticks is not there. Did you ever try to get anything to stick when the thing that sticks is not on it? You know how it is with a postage stamp. It won't stick when there is nothing on it to stick, but you know how nicely it sticks when the thing that sticks, is there.

"Wilt Thou not revive us again, that Thy people may rejoice in Thee?"

HOLD JANUARY FOR B. B. I. W. W. Hamilton, President.

—o—

I am coming to Mississippi Baptists with a frank statement about the financial situation with the Baptist Bible Institute. We have worked faithfully under the authority of the Southern Baptist Convention these last three years in an effort to reduce the indebtedness. We have done well under the circumstances. The debt has been reduced from \$350,000.00 to \$283,900.00, and during these three years we have paid all operating expenses and all interest, and have reduced the debt by the sum of \$66,100.00. We are thankful to God and to Southern Baptists for this good showing.

We are now facing our greatest crisis. The bond payments have been \$25,000.00 per year, but the annual payments will be \$30,000.00 for the next four years and will then increase for the last two years to \$40,000.00 annually.

It is absolutely impossible to refinance the indebtedness of the Institute in the face of present conditions in the business world. We must pay the amounts falling due or face foreclosure and the loss of our valuable property.

Our immediate needs are as follows:

Bonds maturing February 1, 1932	\$30,000.00
Note endorsed by local friends	10,000.00
Interest on bonds and notes	8,936.50

\$48,936.50

The above amounts must be paid by February 1, 1932. This will leave us owing \$170,000.00 in bonds and a second mortgage note of \$73,900.00.

Because of these conditions, and as a final effort to save the Baptist Bible Institute to Southern Baptists and to the cause of Christ, we are planning under authority of the Southern Baptist Convention to make January "Save B. B. I. Month" with Sunday, January 24, "Deliverance Day."

We plead with our friends everywhere to hold this month open and this day in reserve to save our beloved missionary school.

P. S. Since writing the enclosed letter the bankers have agreed to renew our note for \$10,000.00 only on condition that we pay the interest to November 1 on the second mortgage note which, according to custom, would have been payable February 1. This will take every available dollar sent to us, and means that some of us will probably go without salaries.

The written statement of the bank is that if these loans are not taken up in the next ninety days (February 1, 1932), "there will be only one procedure for us to follow." The banker adds: "I cannot make my point too strong to you in telling you that this note must be taken care of at its maturity, or else it obviously will be very embarrassing to your institution."

W. W. H.

—BR—

From Paducah, Ky., we came to First Baptist Church, Columbia, Miss., three years ago Sunday, or rather Saturday. In looking over the associational records I find during these years there have been added to the Columbia Church, by baptism 245, by letter 302, by statement 3, or 5 total additions in the three years of 550, an average of 183 additions per year. The total money raised during the time is \$37,471.78. In spite of the fact that half of the three years has fallen in the depression which has been upon the nation everywhere, not one month has this good church failed to send, undesignated, her check to the State Mission Secretary for carrying forward the Lord's work around the world. For the faithfulness of our people, and for their kind consideration of their pastor and family we are ever grateful.

—H. W. Ellis, Columbia, Miss.

—BR—

Mr. Auber J. Wilds and Miss Cecilia Dürcher last week conducted a City-wide B. Y. P. U. training course at the First Church of Jackson.

—BR—

Leflore County Association elected Dr. W. E. Farr as Moderator. He preached the Association Sermon, teaching the Bible doctrine of Tithing. The people were so impressed with the sermon that invitations have been coming to him all over the county to preach it in other churches.

Thursday, November 12, 1931

Young Peo
Col. Cor.
Rec. Sect.
Per. Service

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Mississippi Woman's Missionary Union

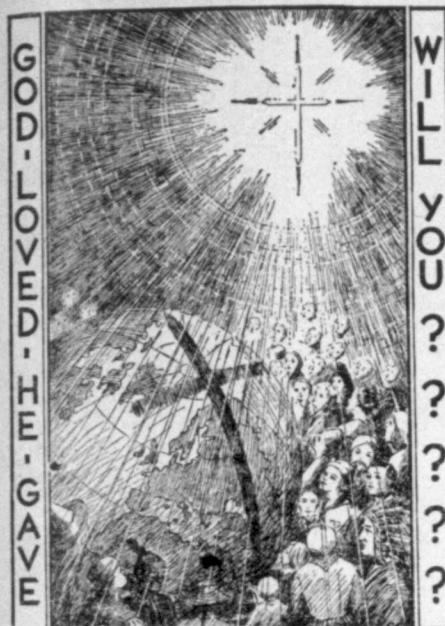
OUR STATE OFFICERS

Young People's Leader—Miss Frances Landrum
Col. Cor.—Miss Frances Landrum
Rec. Sect.—Mrs. D. C. Simmons, Jackson, Miss.
Per. Service—Mrs. R. A. Kimbrough, Charleston, Miss.

Pres.—Mrs. A. J. Aven, Clinton, Miss.
Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss.
Cor. Sect.—Miss Fannie Traylor.

Mission Study—Miss Margaret Buchanan, Blue Mountain, Miss.
Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

WEEK OF PRAYER FOR FOREIGN MISSIONS NOVEMBER 30 - DECEMBER 4, 1931



"God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life." Jno. 3:16.

Kwei Lin, China,
Sept. 4, 1931.

My dear Friends:

On this balmy September morn in far away China I shall begin a message to you; and as I have time, a moment here and there, I shall add a word until it is finished. Then the W. M. U. Office will kindly mimeograph it for me and send it to you.

The year has been a full one for all the missionaries on this interior station. There were only four of us here during the past year. These four were Misses Summer and Stewart, Mr. Bausum and I. We shouldered the missionary part of the responsibility for all the various phases of the work here. The burden was heavy when seen through the light of our own earth colored glasses; but light and beautiful when viewed through the eye of faith in Him who called us and promised to go with us even unto the end of the ages.

Miss Reba C. Stewart continued with her work of leading the women in various lines of evangelistic effort; and with her Bible women, did a lasting work in spreading the Gospel among the women in the homes in Kweilin and other places. Souls were born and Christians were renewed and reconstituted.

Mr. Bausum assisted the men and preachers with their evangelistic work, a work in which all of us served as a committee. He also managed the Boys' School. In addition to these things he had general supervision of the hospital in the absence of Dr. and Mrs. J. M. Bailey. Fortunately we had two of the choicest young lady physicians from Canton employed in the hospital work here. And while there was no missionary doctor, these two girls, with the aid of the missionaries to hold up their hands, did a valiant piece of work among their kinsmen in this place, which will not be forgotten. Their names are Dr. Lin and Dr. Chen.

Dr. Chen adopted a dear little girl baby which was born in the hospital some two years ago. The mother did not want her. So the young doctor, out of love for the blessed little life, paid a few pennies to the poor unhappy mother and relieved her of the child. Then, the child, became the pet

Young People Column

THOSE WHO ARE DOWN ON MISSIONS NEED TO BE UP ON MISSIONS

Boys and girls of Mississippi, if I could tell you now the things that I feel in my heart! Have you seen your December "World Comrades?" Oh, how full it is of the love of God, and of His blessings on our Mission fields! It is the Christmas issue, and as I read again the lovely poems and felt the thrill of this glorious season rise in my heart, I just longed to have you gather around me and let us have a long talk together. "God Loved—He Gave—Will You?" Only yesterday a friend said in our office that last Christmas they decided in her family not to give any gifts because times seemed so hard, but she said "Never again will we do it. It didn't seem like Christmas without some little something given—some gifts no matter how small bring a thrill and joy that all of us missed last year. Never again will we let Christmas go by in our home without giving something to each other!"

Oh, how glorious it is to think that all of us are in one big family—Our Father's family—How good it is that when we give to our Lottie Moon Christmas offering we can know that we are giving a love gift to our brothers and sisters around the whole wide world.

I have just finished reading the story of Wan King on page 17 of "World Comrades." Just think! His home, Pingtu, China, is the very place where Miss Lottie Moon worked and labored for so long! Her pioneer work there is still bearing fruit!

Yesterday a little Catholic friend of mine told me that, "Sunday was All Saints Day and you know my Mother slept all morning." There was something exceedingly sad in that to me. To that little son, trained in the Catholic Church, his mother had missed a wonderful opportunity for "Communion with the Saints" just because she slept all morning. Oh, boys and girls of Mississippi it is Thanksgiving Day—Christmas Day; let us not sleep all the morning! Let us be alert to the opportunities of thanksgiving and thanksiving. Let us share in the blessed communion of our hearts in prayer and praise as we join together in observing our Lottie Moon Christmas Offering, Nov. 29-Dec. 4th! May the "Day of Prayer Around the Globe," Dec. 4 find each of us in reverence and praise, presenting our prayers and gifts "For Jesus Sake."

"I am but one, but I am one;
I cannot do everything, but I can do
something;
What I can do, I ought to do;
What I ought to do, God helping me,
I will do."

Our Union's Plan of Work recommends that each society study a foreign mission book before the December Week of Prayer. Among the many appropriate ones that may be used we are suggesting the following: Europe and the Gospel (50c), Outriders for the King (50c), Healing and Missions (50c), pioneering for Jesus (50c), Lottie Moon (80c). The Home and Foreign Fields and Royal Service will give you much interesting material that will be helpful.

of all of us. As she grew she was the picture of health; for the two doctors gave her every care, as you or I would do for our own. She became an example to the Chinese, of the good to be gained by system in rearing children. She liked to come to my house; and they used to come often. She and Mr. Bausum became great playmates. We miss the three of them very much now that they have returned to Canton. We hope that Miss Chen, at least, will return to help us after her much needed rest. Miss Lin has accepted work there.

In the woman's and Girls' School work we were all most happy to see the progress made during the past year. There was a total of twenty-two baptisms in the Girls' School alone during the past eighteen months. Miss Mattie Vie Summer and I worked together in the Girls' School during these years since I came to Kwei Lin; and it has been a rich experience in missionary friendship as well as missionary work. Ever a big sister to me, she has a very sacred place in the annals of my own life. Many problems have come to us, but God has led us daily; and we have felt His presence in times of peace and in times of danger. We add also, "in times of sorrow."

The summer of 1930 we remained in Kwei Lin. During that summer we experienced the dreadful air raids. But God was good; no Christian was killed. This summer we went to Hong Kong for a vacation and "purchasing tour." We have been back home a week now. It is good to be back in our own house, and with our Christian friends. We have been very busy with innumerable problems and work since returning. This time there are only three of us, Miss Hattie Stallings, Mr. Bausum and I. The other four will return in October or November.

In the meantime schools have opened. The enrollment is quite up to normal, although the city is packed with soldiers and "trouble's in the wind." We now smilingly run out to watch our own Kwangsi airplanes; whereas we used to hide. The people here have seen very few except the enemy planes which came that summer of 1930.

In general the work has been very encouraging this year. We report seventy-five baptisms from the various schools, churches and chapels. We are now preparing for a special revival meeting in November. God has richly blessed us and used us, unworthy though we are.

I cannot close without a personal word regarding our dear little girl, Carolyn Ruth, who was born March the seventh of this year. God took her back to Himself for reasons of His own love and goodness. We cannot question, so we are submitted to His will. She was a beautiful little missionary, lying in the dear little casket, adorned by two missionaries who loved her, Misses Summer and Stewart. She preached in her quiet beauty a sermon on happiness and the resurrection, which will be remembered long after our sermons are forgotten.

May God keep each of you is my prayer.

Yours in Him,
Euna Majors Bausum.

BR

Those hypocrites in Jesus' day who swore by the temple, claiming that this was not like swearing by God himself, were on a par with people today who say Gosh when they mean God, or darn when they mean damn, or Gee when they mean Jesus, or "Lawsamassy" when they mean "Lord, have mercy." The old game of whipping the devil around the stump is played in much the same way all down through the centuries. Woe to you, scribes and Pharisees, hypocrites.

COLUMBUS, THE CONVENTION CITY

(By R. E. Johnston)

—o—

Columbus, the seat of Lowndes county, is situated on a bluff overlooking the Tombigbee river in the northeastern highlands of the state — 150 miles east of "The Father of Waters"—and is 10 miles from the Alabama state line. For many years it has borne the name of "The Friendly City," which was bestowed upon it by its visitors. Its population including suburbs, is about 14,000.

One visit to this region will readily convince the most skeptical that Nature was in her most versatile mood when she planned the Tombigbee Valley, through which flows the ever-winding river of that name, with a history replete with legend and tradition. Here rich fertile fields reach down to its waters; there it flows at the base of steep rocky bluffs and sweeps proudly through majestic banks to the sea.

These lands were formerly owned by the Choctaw and Chickasaw Indians, at which time Columbus was an Indian trading post. After a final treaty with the Indians one hundred years ago planters came in large numbers to this region to cultivate the rich soil of the prairies. These planters grew rich and established plantations of lordly dimensions. Splendid colonial homes abound — the sites of former grandeur. Many of these plantation owners lived in Columbus, which from the very beginning was noted for its social refinement and whose inhabitants were distinguished for their intellectual qualities.

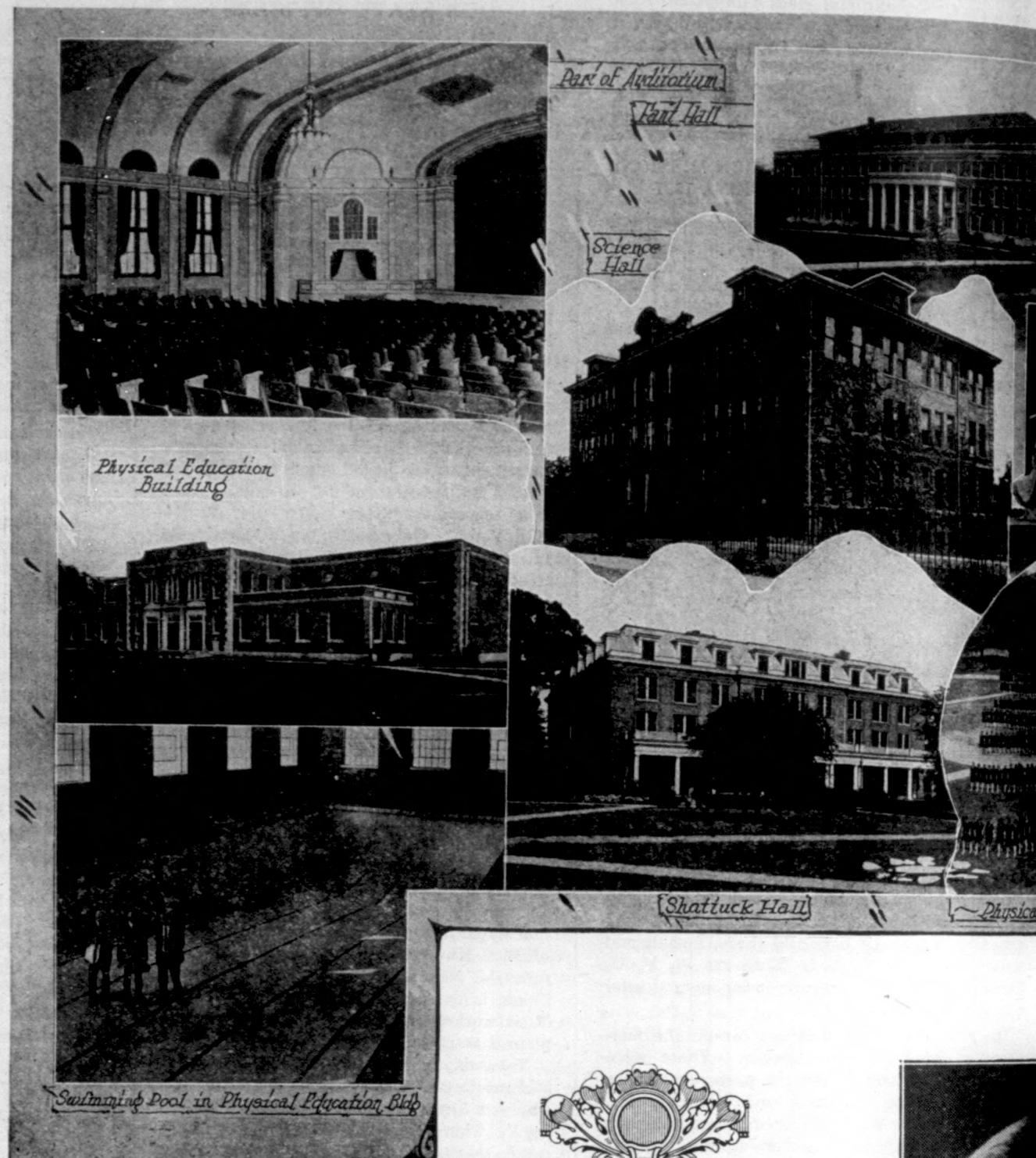
Nestling securely in the very heart of this beautiful valley—135 miles northeast of Jackson, 165 miles southeast of Memphis, and 100 miles west of Birmingham—is this thriving city. Here man and nature, working together for more than a century, have produced a city whose achievements loom large in the educational, agricultural, and political life of the nation.

Columbus was incorporated in 1821 and is the third oldest town in the state. It is rich in historical interest, but space will permit only a few brief references. Military Road, extending from Nashville, Tenn., to New Orleans, passes through this city. This road was built by the U. S. War Department during the years 1817-1820, on the recommendation of Gen. Andrew Jackson. "Old Hickory" then had in mind the transportation of troops in case of another war with Great Britain.

On February 10, 1821, by an act of the legislature, Franklin Academy was established—the first free public school in Mississippi, antedating all others by twenty-four years.

During the War between the States Columbus was never attacked or entered by the Federal army, notwithstanding the fact that 238

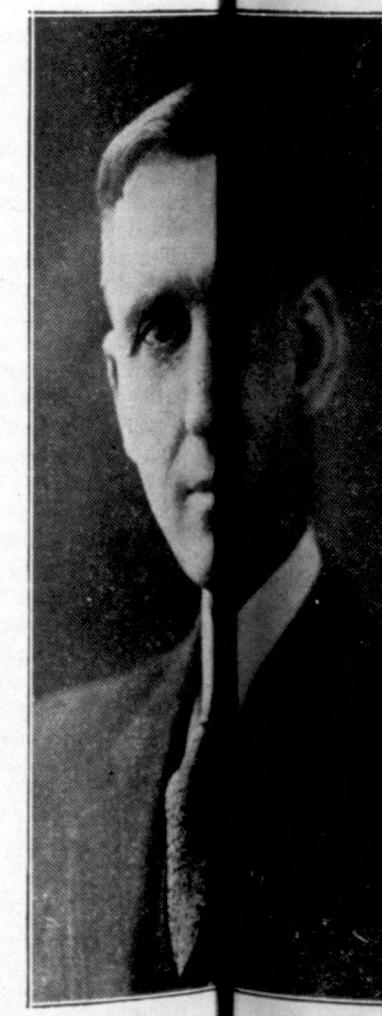
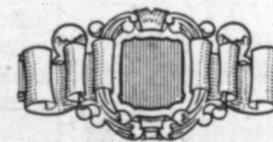
MISSISSIPPI - STATE - LEGI



HON. T. W. HARRIS, Mayor
City of Columbus

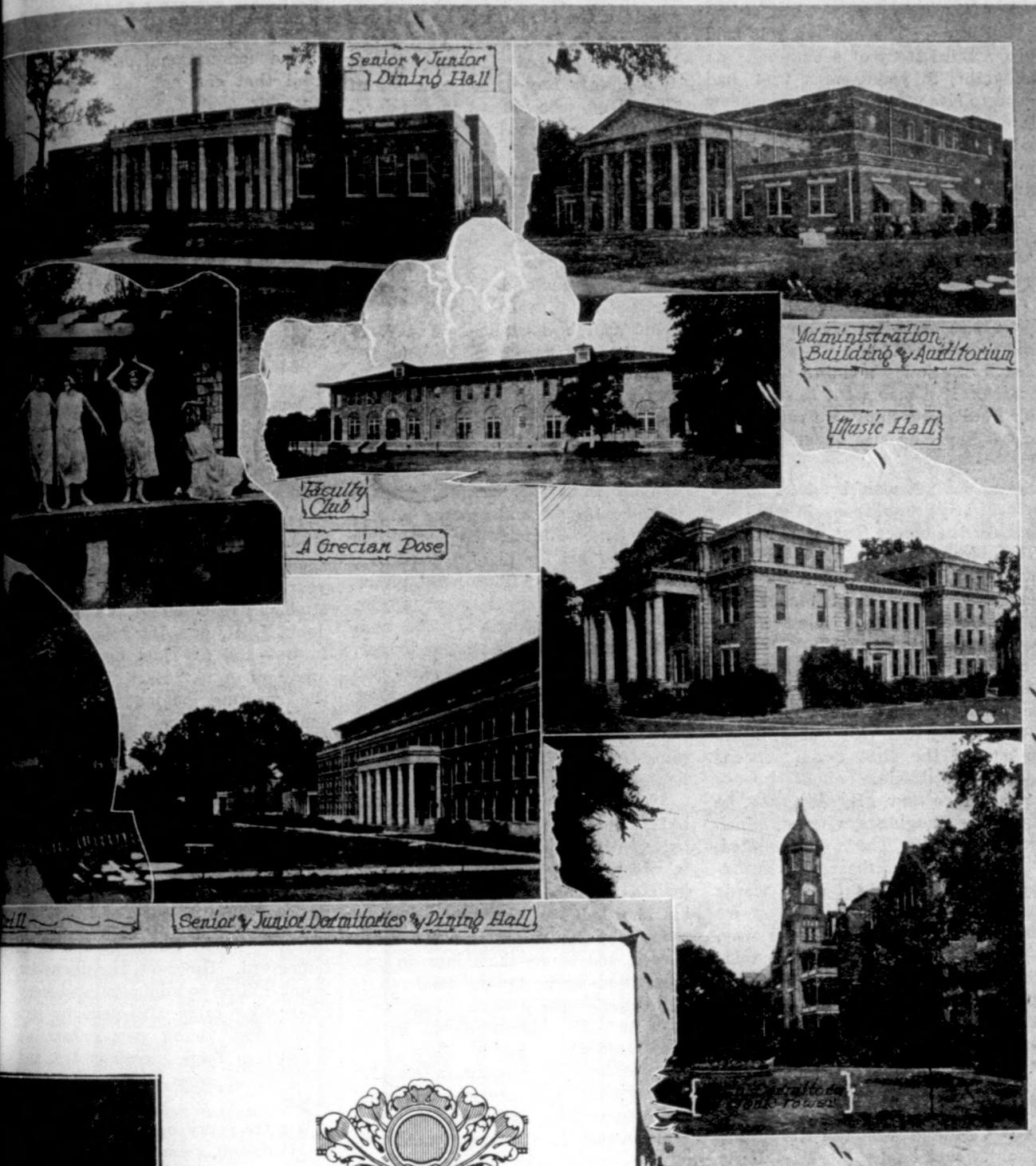
battles were fought on Mississippi soil. After the battle of Shiloh in April, 1862, Columbus was a hospital center for the treatment of the wounded and sick of the armies of Mississippi and Tennessee. The remains of 1,500 were buried here in Friendship Cemetery, the Federal graves being estimated at about 100.

In 1864 for a short time Columbus was the seat of the state capital, the officers of the state admini-



DR. R. E. L. SUTH, President, M. S. U.

COLLEGE FOR WOMEN



istration being compelled to move here from Jackson because of the approaching Federal troops on that city.

The first Decoration Day in the United States was observed by the women of Columbus on April 25, 1866, when they placed flowers on the graves of both the southern and the northern soldiers who were buried here, following a parade to the cemetery and an appropriate address by a distinguished speak-



V. B. IMES, Editor
The Columbus Dispatch, Columbus

er. It was this act that inspired the famous poem, "The Blue and the Gray," by Francis Miles Finch of New York. The poem has the following headnote: "The women of Columbus, Miss., animated by noble sentiments, have showed themselves impartial in their offerings to the memory of the dead. They strewed flowers on the graves of the Confederate and the National soldiers."

Gen. Stephen D. Lee, a lieutenant-general in the Confederate States Army, (born in South Carolina) came to Columbus at the close of the war and resided here until his death in 1908. He was the first president of the Mississippi A. and M. College. His home is now annexed to the S. D. Lee High School in Columbus.

Since 1832 Columbus has taken an active interest in the education of young women, as witness the following: Columbus Female Seminary organized in 1832, Mississippi Female College organized in 1838, Columbus Female Institute organized in 1847, and Mississippi Industrial Institute and College (now the Mississippi State College for Women) organized in 1884. The Mississippi State College for Women is the first of its kind in the United States to be established by a state exclusively for its own girls. Its dormitory capacity is 1,500 students. There are 100 instructors, who, together with the students, contribute in a large degree to the social, religious and educational life of the city during nine months of the year. The college occupies sixteen blocks in the heart of the city and on its campus are 20-odd handsome brick buildings, the property valuation being about \$5,000,000. The new auditorium which was completed in 1928 has a seating capacity of about 2,000 and has every modern equipment necessary for concerts, the drama, and other entertainments.

The residents of Columbus have always remembered Him who so bounteously endowed this city of happy homefolk. The leading denominations are well represented with comfortable and attractive buildings, and their pulpits are filled by able men. Inside these churches one finds the real spirit of peace and good will.

Columbus—a progressive, growing city today—is an old community, with a story varied, thrilling and romantic; whose pride in the past, activities of the present, and plans for the future attract the eye and hold the heart of every traveler who visits it. With every modern convenience, spacious shaded streets bordered with quiet dignified homes and enchanting flower gardens, splendid churches and schools, excellent hotels, cafes and tea rooms—Columbus extends the glad hand of welcome to all who pass this way. Especially does she look forward with happy anticipation to the coming of those who will attend the State Baptist Convention on November 17-19 allowing her the opportunity of extending her traditional genuine southern hospitality.

Thursday, November 12, 1931

The Sunday School Department

SUNDAY SCHOOL LESSON FOR NOVEMBER 15, 1931

(By L. D. Posey, Jena, La.)

Subject: Paul in Jerusalem.

Golden Text: Thou shalt be a witness for him unto all men of what thou hast seen and heard. Acts 22:15.

Scripture for Study: Acts 21:27-39; for supplemental study, Acts 20:1 to 23:35.

The events of the lesson for this date, were most likely in 57 A.D. Chronologists vary from one to three years, as to some of the dates of the New Testament. The events, and not the dates, are the matters of real importance.

In passing, let me say that no historical events are better authenticated than those of the New Testament. For that reason, the man who questions them, advertises his own ignorance.

It is unfortunate that we must pass over so much of the book of Acts, in two or three lessons. There should be at least one lesson for each chapter.

Our last lesson of the series, closed with the close of the uproar in Ephesus, instigated by Demetrius, the silversmith and his craftsmen. To get the connection between that lesson and the one for this date, it is necessary to remember that Paul was on his third missionary journey, but had gone no farther westward than Ephesus. But immediately after the uproar, he went into Macedonia, and followed his former missionary journey to Corinth where he stayed three months.

It might be well just here to note that Paul wrote what we call First Corinthians during his long stay at Ephesus. That he had written a letter to the church there before writing the first one of the two we possess, is made perfectly clear from I. Cor. 5:9. Second Corinthians was written a few months after First Corinthians, and perhaps while Paul was at Philippi; though some think it was written while he was at Troas. We learn from these letters, that Paul made one visit to Corinth, that is not mentioned in the Acts. It was most likely during the period covered by his three years in Ephesus. While in Corinth on his third missionary journey, he wrote his wonderful letter to the church in Rome. Some writers believe it was about that time, and at that place, that he wrote his letter to the churches in Galatia. These facts are given with a desire to assist any teacher or student of the Sunday school lessons who may not have the helps from which to dig out these things for themselves.

Paul remained in Corinth three months on this trip, but was about ready to start on his return, when his old enemies, the Jews, raised trouble. Instead of crossing the Egean Sea, as he had planned, he went by land to Philippi; and from there, after five days, they (Paul and Luke) reached Troas, where they tarried seven days. The last night Paul was in Troas, he preach-

ed all night. The meeting was held in the third story of a building. At midnight, a young man who had gone to sleep, fell out of the window in which he was sitting, and was taken up dead. Paul restored him to life, not by magic nor "restoratives"; but by the divine power given to him, and by which, in the name of Jesus, he performed miracles. After the interruption, Paul went on with his sermon.

The memory of this incident should encourage us, when we see deacons and presidents of the Women's Missionary Societies nodding while we preach. If a man went to sleep under Paul's preaching, we can hardly expect anything else under some we do.

Paul did not visit Ephesus on his return trip; but from Miletus he sent for the elders from that church. His address to them after their arrival, and then his departure from them, is of the most tender and affectionate nature. Read it for yourself in Acts 20:17-38.

Nothing of special note is recorded during the voyage from Miletus to Caesarea. There they found Philip the evangelist. He was ordained as one of the first seven deacons back in Jerusalem about twenty years before that. By this time, he "had four daughters, virgins, which did prophesy." The words quoted, is all we know of these women, except what is taught by the words used. By them we know they were unmarried; and that in some way, they proclaimed, foretold or told forth, the word of God. But that does not mean that they taught or exercised authority over men, or served as "pastoresses" of churches.

While Paul and his companions tarried at Caesarea, Agabus, a prophet from Judea, came, and by symbol, showed what the Holy Spirit said would happen to Paul if he went to Jerusalem. In view of this revelation of the future, all Paul's friends tried to dissuade him from going to Jerusalem. But, he went anyhow. Did he sin in doing so, in the face of what had been revealed to him? And, was a part of his sufferings that followed, a chastisement for his obstinacy, if obstinacy it was? If you know the correct answer to these two questions, please tell me what it is.

Paul was received kindly by the members of the church in Jerusalem. The next day, he made his report to James and the elders, and there was great rejoicing among them. Then they began a work of expediency by which they hoped to defend Paul from the false accusations that had been made against him. Their whole scheme failed. On the contrary, it precipitated the outburst, that landed Paul in the hands of the mob, and by which he would have been killed, had not a band of soldiers led by their captain, reached him when they did.

Search your Bibles, and you will see that every case of expediency or compromise, ended disastrously. But Baptists do not seem to have read about these things; and for

twenty-five years, we have been noted for the use of measures of expediency and compromise with sin and the ways of the world; for "peace at any price," until now we are about as completely in the hands of the Modernists as Paul was that mob in Jerusalem. That group of self-appointed Modernists, not amenable to any orthodox group of Christians, who set out to standardize our schools, had as one of their main objectives, the crushing out of our denominational schools. For the sake of expediency, and in some instances for the hope of endowment money, our colleges "joined the meetin'." Now look at our condition. The same results have followed in our failure to enforce New Testament church discipline. Today, in almost every church in the land, the ungodly element could exclude the pastor and every saved man and woman in the church, then go into the courts and hold the church property by virtue of majority rule.

After Paul was saved from the mob, he sought and secured an opportunity to address the people. He rehearsed briefly his life's history, told of his regeneration, call to the ministry and appointment as an apostle to the Gentiles. The mob could endure his speech no longer, and set up such a howl, that the chief captain was about to have Paul scourged. But Paul asserted his Roman citizenship, and saved himself from further maltreatment at that time.

The next day, Paul was carried before the sanhedrin. After a spat between him and the highpriest, and in which Paul showed himself every inch a man, he took advantage of his knowledge of the animosity between the Pharisees and the Sadducees, and threw them into an uproar which broke up the trial. That night the Lord stood by Paul and gave him the encouragement he so much needed.

Immediately following, a plot to murder Paul was thwarted, by his being sent under guard to Caesarea. What a record of crimes committed by the religious, in the name of religion, but against Christianity!!!!

**GREAT REVIVAL CLOSES
AT FIRST BAPTIST CHURCH,
COLUMBIA, MISSISSIPPI**

We closed Sunday evening, last, what was in many ways the most successful revival the church has had in many years. Dr. L. G. Gates, for nearly 27 years pastor of First Baptist Church, Laurel, Miss., came to us for the first service Wednesday evening, Oct. 21, continuing through Sunday Nov. 1st. The crowds were large from the first service, and on Sunday evening many were turned away because they could not be accommodated. It has never been ours to hear greater Bible preaching than characterized every sermon. Dr. Gates brought, clear, intensely evangelistic, faithful to the Book and delivered with a force and a fervor which gave each message an earnest hearing by all who heard them. One of the greatest and most helpful sermons of the series was delivered at the morning hour on the last Sunday of the meeting on the Every-Member Canvass, at which time a large part of those present pledged themselves to the church



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and denominational program with a zeal that can not fail to usher in for our church a new day in the Lord's work. Besides 105 additions to the church, 95 of whom came for baptism, and 10 by letter, the spiritual life of the church and community was much strengthened by the revival effort. For every blessing we would give the praise to Christ. H. W. Ellis, pastor.

SLATE SPRINGS

Yes, Bethany Church at Slate Springs is still on the map. If you do not believe it, just attend one of her wide awake prayer meetings held each Sunday night.

This prayer meeting, which is a Bible Study and Prayer Meeting combined, was arranged about a year ago. During this time we have studied five books of the Bible—St. John, I, II, and III John, and Hebrews—and are just beginning the study of Acts. Each Sunday night the meeting begins with several songs and prayers. Then a chapter is read from the Book in the Bible that we are studying, and left for general discussion and explanation.

The discussion period is made very interesting by the ministers who take part in it. There is as many as five present each time or most every time. They are Revs. S. E. Carter, W. H. McPhail, W. L. Bridges, Floyd Lummus, and E. E. Lunceford. However, the discussion is not limited to ministers, and many interesting talks are made by laymen. The young people take an interest in these meetings too, and are gaining some lasting good from them.

We are sorry our pastor, Rev. J. B. Middleton, cannot be with us, but his time is taken up with his other churches.

—BR—

The foreman reported that the jury were unable to agree on a verdict. The judge reproved them, saying that the case was a very clear one, and remanded them back to the jury room for further deliberation.

"And if you do not reach an agreement before evening," the judge added, "I will have twelve suppers sent in to you." "May it please your honor," spoke up the foreman in an irritated tone, "you had better make it eleven suppers and one bundle of hay." —Ex.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

Thursday, Novembe

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SOME COMPLAINTS

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It is a bold thing for the mere lay members of the church to bring accusations against the ministers of Jesus Christ, and it is done now with the sincere admission that preachers are not the only ones at fault, and is made with the earnest hope that it will fall on good ground and bear fruit amongst those who are guilty, for all are not at fault.

Criticism of the preacher has been made for years but the greatest has arisen since the 75 million campaign, which we once heard so much about and from which the mere member was led to hope and expect so much and urged to give till it hurt. So much did this appeal to the true child of God that one saint was heard to wish to live five years longer in order to see the fruit of such a fabulous sum of money expended to the glory of God.

It was well for the joy and peace of mind of this one, that the call home came before the time was up.

Baptist preachers are said not to be good business men, but they are developed beyond ordinary imagination creating jobs to more than use up the money gotten as they urge for God's cause.

The day for "specially" men, if he ever had one, is past. The Sunday School and B.Y.P.U. can stand on its own feet.

This work can and should be done by the pastor and restore confidence in the work by cutting out these high paying jobs, the money for which has been taken from the Lord's treasury long past enough.

So long has many preachers of the gospel trod the path of Dictator to the church, it is going to be hard for him to take the place of a servant as surely he must. They have said to the mere member, "We (editorial we) can if we will" and give "till it hurts" and the money then used even far beyond, till now that, without a great change we are hopelessly in debt, the mere member has in the meantime been making some observations.

When an appeal is made to lift these debts, he sits, if perchance he is there at all, with a cold hard expression on his face and thinks you know not what. One can judge by results.

Sacrificial giving must begin at the other end of the line. If he would save the day the preacher must do the sacrificial giving. Take off those nice creased suits he has accustomed himself to for so many years and like Paul, become an example to the straying lethargic flock. Even to working with his hands which are so unused to any instrument rougher than the polished wheel of his pretty as anybody's car.

The complaints in most articles in the Record are that the young preachers do not have preaching to do so they can make their way through school, and that none but "weak" churches will use them.

That capable, older men and the greater shame to it, graduates of our Mississippi College, even Seminary men, have no preaching to do, and these men have as many as four children to support.

Are these reasons for preaching the gospel of the son of God? The

"woe is me" of Paul, if he did not preach? I think not.

If, in the divine order of things, these called preachers could get called again and come with a different vision, say like Paul's or Peter's, I dare to say the number of idle preachers and the many, many pastorless churches would decrease as if by magic.

Instead of saying and teaching the young minister to say, yea, even to advertise, "We would be glad to have even a weak church, we need the work so much," go and preach.

Who knows a "weak" church when they see it? God only.

There has been far too much seeking for the "strong" church, be it said to the shame of the preacher.

One can but wonder how this attitude toward the "job" appears in the sight of our heavenly Father. Within the range of most any wide-awake Christian there is at least

one pastorless church and many more preached to in the afternoon by the man employed for full time by a "strong" church. This preacher never neglected the collection for himself, it shames me to speak of it, but other "causes" are not mentioned often.

The sincere honest Christian looks with disfavor on such doings. It savors of dishonesty and money grabbing.

That old tender word pastor, which means so much, is fast going out of use.

The preacher is a stranger in the home. No more is his voice heard in prayer in the home where there is nothing more trying than the daily temptations of life, and the weights of sin that beset.

Only in marriage and death should the mere "weak" member expect any attention from the "so busy" preacher.

Are there not still a few preachers

who are able to put the Relief and Annuity Board for old age out of their minds and trust the blessed promises of God for the care of their weary declining days and preach the gospel, as of old, without a fixed salary?

Too many calls come to men to walk in the towns and too few to walk in the fields.

Too few are going out in the highways and hedges and too many down on Main street.

A Mere Member.

—BR—

"My dear, listen to this, and tell me what you make of it!" exclaimed the elderly English woman to her husband, on her first visit to the States.

She held the hotel menu almost at arm's length, and spoke in a tone of horror.

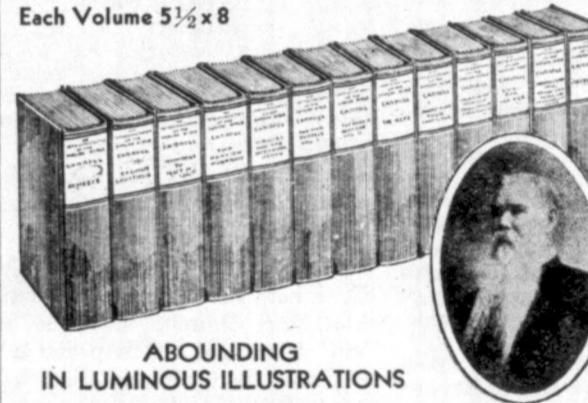
"Baked Indian pudding!" Can it be possible in a civilized country?"

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—o—

My dear Children:

When one gets in the habit of moving around, one doesn't know when to stop, does one? I got home from Brookhaven yesterday, and tomorrow I'm going to Memphis! A new grandson, James H. Lipsey, Jr., is there, and of course I want to see him, and help with the little sisters, too, perhaps. John Crawford of Brookhaven, 4½ months old, is no longer the only Lipsey boy. I don't know how long I'll be there, but I won't forget you, and will try to keep our matters straight.

I want you to read carefully Dr. Hamilton's letter. He is pleased with our little gifts, and I am sure we will be able to give it each month. We have a good start on it for November. Do you notice that Dr. Hamilton says the B.B.I. has 16 more students than it had this time last year? And aren't you glad to be helping a "worthy student?"

I couldn't get up the accounts for the orphanage gifts last week but here they are this time, dating from August 4th. It looks long, but it is not long for this length of time.

Now I must say good bye, with much love to you all, from

Mrs. Lipsey.

BR

BIBLE QUESTIONS NO. 20
Nov. 12th

DANIEL

For Children Under 12

1. When Nebuchadnezzar, King of Babylon, planned to train for his own service some captive Jewish boys, what kind of boys did he choose? Dan. 1:3, 4.

2. What part of his diet of the king's food did Daniel decide not to take? Dan. 1:8.

3. What was the effect on the appearance of himself and his three friends, who had the same fare as he? Dan. 1:15.

4. What do you think would be the effect on the mind and body of a young man today if he did without liquor entirely?

6. How high was the image of gold that Nebuchadnezzar set up to be worshipped? Dan. 11:1.

For People Over 12

1. What was to be done with those who would not bow down and worship the golden image? Dan 3:6.

2. What three men would not worship the image? What happened to them? Dan. 3:12, 17, 18, 21.

3. What company and protection did they have in the fire? Dan. 3:24, 25, 27.

4. Tell the story of Belshazzar's feast. Dan. V:1-16.

5. How did Daniel explain and interpret the writing? Dan. V:22-28.

6. What law did King Darius make about worship to any one but him? How did Daniel break this law? How was he punished? Dan. 6:7-17. How was he saved? Dan. 6:22, 23.

—o—
New Orleans, La.
October 27, 1931.

Mrs. P. I. Lipsey,

Clinton, Miss.

My dear Mrs. Lipsey:

Your letter is in hand on my return from Louisville, Kentucky, where I have been helping in the evangelistic meetings covering the city. It was a gracious time, and probably 1200 or 1300 have been added to the churches.

How grateful we are for the \$5.00 for the Mississippi Sunbeams Scholarship Fund. We follow with much interest your work through the Baptist Record and are thankful for such a friend.

You will be interested to know that up to this time there are 188 names on our register for this session, including twenty-four students in night classes. Last year on the corresponding date we had 172 enrolled.

Again thanking you, and assuring you that it will be a joy to administer this gift in helping a worthy student, I am

Yours sincerely,
W. W. Hamilton, Pres.

—o—

Taylor, Miss.
Nov. 2, 1931

Dear Mrs. Lipsey:

Am sending \$1.00 for the month of October. Use it for the Orphans and B.B.I.

Respectfully yours,
Mrs. M. G. Austin.

I am pleased, Mrs. Austin, to divide your good contribution between the orphans and the B.B.I. work, and we send you our best thanks.

—o—

My Dear Mrs. Lipsey:

I am sending the answers to the questions in the Baptist Records. I am 10 years old. I am in the fifth grade. I like to go to school and I like to go to church. I go to Sunday School every Sunday, B.Y.P.U. every Sunday night, G. A. every Saturday p. m. I like my teachers and leaders fine. We learn a great deal about the Bible. I like to study it because it is God's word.

Your friend,

Mae Fern Harden.

I'm glad to have the answers, Mae Fern, and they will be judged at the end of this month. Your last sentence is a good testimonial for the B.Y.P.U., G.A. and Sunday School. Write again.

—o—

Beauvoir Home,
Nov. 1, 1931.

Dear Mrs. Lipsey:

I am sending another dollar to help you out, I have just read in

Baptist Record your letter to Children's Circle. I am a member of the "First Baptist Church" at Biloxi. I called to see the pastor two weeks ago and paid the dues as I am giving the tenth of my little income. I told him I would give church one dollar and wanted to give another to Baptist Orphanage. I will not wait until Thanksgiving as I have been in the habit of doing.

Cordially,
Mrs. Sylvia Mobley.

Thank you so much Mrs. Mobley for your very useful dollar, which shall go to the orphans. I'm glad you tithe, that is the right way.

—o—
Liberty, Miss.
Oct. 30, 1931.

Dear Mrs. Lipsey:

I think the children's page is just wonderful, especially the Bible questions. I am trying to answer them this week. I am 12 years old and in the seventh grade. I am a little orphan girl too, but I am more fortunate than others, I have a sister who is mother to me and her husband is daddy. He is my Sunday School Dept. Supt. and sister is my Intermediate B.Y.P.U. leader. Our home is very sad now, because our brother was taken away from us the 6th of Oct. He was 19 years old. He had typhoid fever three months. Well Mrs. Lipsey I have written a history instead of a letter, so will close. I hope to have something to send next time.

Love,
Edith Felder,
Liberty, Rt. 4.

This is a "history" that we enjoy Edith, and it is like life, something of happiness and something of sorrow. You must write us again soon.

—o—
AN EXPLANATION

In last week's issue of The Baptist Record the Editor published a little note concerning my call to the McLaurin Church. Lest the brethren should get the impression that our time is taken up, I am asking space for a word of explanation.

For the past three months I have been busy preaching for a number of weak churches practically at my own expense. I will care for the little flock at McLaurin until a way opens for me to devote my full time to a church or group of churches where I can have the help of Mrs. Adams, who is a trained helper. We are willing to serve for living expenses until the depression passes. Hattiesburg is our home, but we will rent our place and move anywhere. Dr. J. L. Johnson, Rev. H. L. Spencer, or any Baptist church or preacher in the city will answer inquiries about our standing and ability as a minister and citizen. Our box number is 18.

—A. R. Adams.

Now Is The Time For Church Action

The budgets for 1932 based on a thoroughgoing Every Member Canvass to be made November 29 to December 6 will soon be adopted by the churches.

A host of pastors have signified their willingness to participate in the Service Annuity Plan of The Relief and Annuity Board which will provide ministers with disability and age income and income for their widows and orphans.

But to make the Plan effective it is necessary for the churches to join with the pastors and The Board by providing in their local budgets the moderate sum which the Plan requires. Let it be provided.

The Board will gladly give any information desired.

The RELIEF AND ANNUITY BOARD of The SOUTHERN BAPTIST CONVENTION

1226 Athletic Club Bldg., Dallas, Texas

(Continued from Page 13)
and Prospect in Newton county.

Pastor Thornton has resigned the pastorate of Poplar Springs, near Newton, and Rev. A. N. Thomas, of Neshoba county, has been called as pastor.

Rev. J. E. Breland, of near Union, has been seriously ill for a month. He was stricken with something like paralysis and had improved but little when I was over to see him last week. It is hoped that he will soon recover.

Died:—November 6, 1931. Mrs. Mary Ellen Hankins died at her home at Coffeeville. She left behind a husband, W. D. Hankins, and nine grown but unmarried children. She was Miss Summers before marriage. Born August 30, 1867, married Nov. 1888. Joined the Methodist church when a girl, buried in Broadstreet family graveyard with services by the writer. She was spoken of as a good woman.

BR

(Continued from Page 16)
For it was by faith that it might be by grace, to the end that the promise might be sure to sow all the seed. Rom. 4:16.

Then what about the other fellow? What have you done and what are you doing now to reach him with the Gospel? I Cor. 15:1-5. Remember that earth has no enumeration high enough to express the worth of a man.

In good hope behind the Blood,

—R. A. Cooper.

Blue Mountain, Miss.

BR

Little Bobby was traveling in a Pullman car for the first time. He awoke during the night.

"Do you know where you are?" asked his mother.

"Sure, I do," answered the young traveler, "I'm in the top drawer." —Ex.

BR

"STACK-POLE BIBLE STUDY" by Rev. G. W. Riley, Clinton, Miss. First edition sold within six months. State W.M.U. gives credit on seals as Mission Study. Price 50 cts. Orders of five or more to author, 40 cts. Baptist Book Store, Jackson, Miss., also handles them.

\$5,000.00 IN CASH PRIZES

See Your Druggist

Thursday, November 12, 1931

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

MARION COUNTY ASSOCIATIONAL B.Y.P.U. ELECTS

The District Baptist Association of Marion County is interested in the entire work of the denomination and so not only approves the Associational B.Y.P.U. but elects the director of that work for the association. Mr. I. N. Newsom of Goss was elected to this place for another year and Mr. Newsom begins his work with zeal and zest. This has for some years been one of our best Associational B.Y.P.U.'s and anyone assuming leadership necessarily feels the responsibility of making good. We congratulate both the Marion County Baptist young people and Mr. Newsom.

NEW HOPE, CLARK COUNTY

Through the kindness of Miss Lou Annie Walker, B.R.L. of the New Hope B.Y.P.U., Clark County, we have a splendid report of their work. They have studied the B. Y. P. U. Manual and now plan to take another book using local talent for teacher. Their union is doing fine work and continues to hold the efficiency banner.

IT WAS A FIVE NIGHT CHAUTAUQUA

Yes it was a five night chautauqua or something else you had in your B.Y.P.U. that was different, and everybody had a mighty good time and you feel like passing on this idea so that other young people may enjoy the fruit of your idea. Now this is what do—Write it up and mail it either to your State B.Y.P.U. Secretary or to Dr. T. B. Maston, Seminary Hill, Texas and it will find its way into the B.Y.P.U. Magazine Social and many will appreciate reading and using it.

INDIANOLA REPORTS PROGRESS

Under the leadership of their efficient director Mr. A. N. Andrews and his splendid leaders and with the cooperation of the church and especially the B.Y.P.U. members the Indianola B.Y.P.U.'s show splendid progress. Every union is doing good work and especially is the senior union to be commended for the good work they are doing. Their enrollment is about 35 with almost a 100% attendance each week. The General Organization functions well using the closing assembly with special features. Their newest venture is to organize a B.Y.P.U. orchestra which will add very materially to the interest of the work.

HOLLY SPRINGS JUNIOR COMPOSES SONG

Often we have some of our B. Y. P. U. members compose a song using some familiar tune and we are happy to give here one of these songs, this time composed by Mary Lee Morris, member of the Junior B.Y.P.U. at Holly Springs. The tune is "Pray Your Troubles Away."

Just read your Bible each day, It will guide you all of the way.

East Mississippi Department

By R. L. Breland

"THE BOYS"

The events related here occurred many years ago. I visited my mother, then 87 years old, which was a monthly custom, and oftener when possible. I found her feeling well and alone in her little cabin in which she spent the closing years of her long life.

She was not expecting me, as I had not notified her of my coming. She looked up from her work, for mother was always busy with something, and on seeing me she smiled and gave me her usual hearty greeting. We talked for a long time and about many things—occurrences new and old; after a while she said that she must get some dinner ready. We went into the side room and soon had her little lunch ready to eat. Side by side we sat and ate and talked, just mother and I.

Lunch being over, we chatted again of the days long ago when I, her baby, was a boy. We lived over again the scenes of the years that had gone. It was an hour of sweet reflections, and many of the expressions that fell from her lips are still green in memory's store, for this was our last hour of conversation together.

As the shadows lengthened I had to leave mother and her cabin home. She seemed to think going time had come all too soon. As I started to leave she followed me to the steps. She lingered as she held on to my hand in parting, her wrinkled hand tightened its hold, a suspicion of a tear gleamed in her blue eyes; with a pathos in her voice that I had never known to be there before she said: "Lee, I do so much regret to see you leave me this time."

With moisture in my own eyes I turned from her, went down the steps and out to my buggy. Looking back, mother was standing gazing at me as one transfixed. The vision of that scene is as clear as it was that day: An old woman with wrinkled face all surrounded by a wealth of silvery hair, standing erect for her age, and with a far-away look in her eyes. I drove away pondering all the while the meaning of her words and the expression of her countenance. As I went down the steps a faint whisper fell from her lips, but I could only catch two words, "The boys." That was the way she usually referred to her seven sons, five of whom were then living. On my journey home I pondered these things in my mind.

A few nights later my telephone rang. On answering I heard the voice of my brother, near whom mother lived. He informed me that mother was seriously ill, for me to come at once. I hastened on my way. As I journeyed the eight miles in my buggy all alone, with the mellow rays of the moon beaming down upon me, the vision of that parting scene of a few days before came back vividly to me; then I understood it all. That was our last meeting on earth when she knew me. Somehow and from some source

mother understood it to be so. Out of the invisible there had come to her the realization that she was parting from the "baby" to meet no more on earth.

When I arrived at the old home mother was unconscious. She did not revive again. On the next afternoon as the shadows were lengthening and the sun was soon to hide its face from view behind the friendly western hills, mother slipped away into the land beyond, to meet her husband who had gone on many years before and her "boys" and girls. Afresh I understood that last parting, the mist in her eyes and the pathos in her voice—it was a farewell. The faint echo of her last words, "The boys," was language plain now as I looked into her cold, pale face as she slept the sweet sleep of the tired. "Mother, come back from that echoless shore and whisper those words, 'The boys,' once more."

We gently placed her body in the old country graveyard, beside that of her husband and near some of "the boys" and girls who had gone on before. Other of "the boys" have gone on since that day, and only three remain to join. Let us hope those gone on before where mother will never separate from her boys any more, where mother will be home at last, with "the boys." "And when we have done with our life-lasting toys,

Dear Father, take care of Thy children, 'the boys'!"

Notes and Comments

While visiting the home of Mr. and Mrs. John L. Gillon, of Yalobusha county recently I was shown an old Bible that had been in the family for 94 years. It was bought by Mrs. Gillon's father, Mr. John Vanhoozer. In it was inscribed: "Bought of Hines and Co., 25th July, 1837, for \$4.50." It was well preserved.

Another record in it was: "John Vanhoozer and Elizabeth K. Powell married Dec. 19, 1833." And still another was: "John J. Gillon and Mattie A. Vanhoozer married Dec. 26, 1877," nearly 53 years ago. These latter have lived in the same home for all these years. The wife is 92 and the husband 84, both fairly able to get about even yet. They have lived useful and honorable lives. Bro. Gillon is the father of Dr. J. W. Gillon, of Shawnee, Okla.

Newton Church—While in Newton last week I had a pleasant talk with Deacon W. L. McMullan, of the First Baptist Church. Pastor Wills recently resigned the pastorate but the church declined to accept his resignation. A new lot has been purchased and a new house of worship is to be built when conditions are favorable.

Union Church—While in Union last week I met Brethren McLemore, Lewis, Gallaspie and others. They reported the church work in fair shape. Bonds and interest were being paid and other matters being cared for. Pastor Parker was spoken of as the prince of preachers.

Mr. and Mrs. Moody Lewis, of Neshoba, informed me that Pastor Eugene Stephens had resigned the work at Neshoba, effective the last of the year.

Rev. Egbert A. Breland serves a number of churches this year, among them are Hazel, Pine Ridge, Decatur (Concluded on Page 12)

Thursday, November 12, 1931

**REMINISCENCES OF THE FIRST
BAPTIST CHURCH, COLUMBUS,
MISSISSIPPI**

(By the Oldest Living Member)
The following article under the above caption was written in 1901 by Mrs. Ann E. Franklin. I am adding a paragraph or two, filling in the gap from 1901 to 1931.—J. D. F.)

The Baptist church in Columbus was organized in 1832. The charter members, as far as I remember, were Major Thomas G. Blewett, Thomas McGee, the Gibsons and the Warrens.

They were for several years without a house of worship, services being held in the Masonic Temple, which was also being used as a school for young ladies and presided over by Mr. Wright, a Presbyterian minister, the father of Mrs. Laura Eager, so long connected with Franklin Academy. The Masonic Temple was situated on the south corner of Major Blewett's lot, now Gen. Stephen D. Lee's flower garden. (The Junior High School building is now located on this lot.—J. D. F.).

The other denominations, with the exception of the Methodists, who had the only church in town, held their services in the Franklin Academy. The membership of the church had increased so greatly under Dr. George Tucker, its first pastor, that in 1838 it was decided to build a church and in the Spring of that year the corner-stone was laid. The first thing was to secure a suitable lot. After some delay in looking around, the present site was selected. The price paid was \$5,000, with nothing on the lot but a little log cabin, which was literally a bower of the old-fashioned multiflora rose, and occupied at the time by Miss Marie Morse, who had an "infant school" and taught many a generation of Columbus their ABC's. The strip of ground between the Baptist and old Methodist church (now the Jewish Synagogue) was owned by Col. McLaren, a Baptist and a wealthy citizen of his day. He made an equal division of the land, giving half to the Baptists and half to the Methodists, which was his wife's church.

Major Blewett was the moving spirit in all that pertained to the upbuilding of the Baptist denomination in Columbus and with his indomitable energy, his vast fortune and princely generosity, he became the ruling spirit of the new church. At the time of its completion his contribution amounted to \$18,000 and as long as he lived his purse-strings were ever open to the Baptist cause.

Major Blewett had many able co-workers: Gov. Whitfield, the Gibsons, the Blounts, Armstrongs, Walthalls and many others. Later on they were joined by Dr. Franklin, who was senior deacon for many years before his death. Isham Harrison, Dr. Thomas Mayo, Dr. Jones, Mr. Marquis, Wm. Whitfield, Sr., Dr. Talleferro, and Mr. Krecker, who, with his inestimable wife, led the singing for many years before we had an organ. Our present organ was bought just before the war, when Dr. Teasdale was pastor. (That organ was later replaced by the organ now in use.—J. D. F.). They

were two years in building the church and, at the time of its completion, it was the largest and handsomest church edifice in Mississippi, if not in the entire South.

Major Blewett presented the old bell that still hangs in the dome. It has pealed the wedding chimes, it has tolled the funeral knell of generations dead and gone and it but recently chanted the requiem of the dying century.

The magnificent silver communion service, also the gift of Major Blewett, has recently been added to by the generosity of Mrs. Eugenia Moore, daughter of the late senior deacon, John Morgan, who was one of the pillars of the church. (The communion service has more recently been added to by Miss Bettie Whitfield and Augusta Sykes.—J. D. F.).

At one time in its history the old church was used for another purpose than a place of worship. After the battle of Shiloh, when thousands of our wounded soldiers were brought to Columbus, it was converted into a hospital and hundreds and hundreds of soldiers were cared for there, and many a brave soul winged its flight into the eternal realm above from the walls of the dear old historic church. The elegant carpets that covered the church floors were taken up and cut into squares to use as blankets for the soldiers. We had no baptistry until long after the war; we were decidedly river Baptists, baptizing at the foot of Main Street, just under the present bridge. During Dr. Goodwin's pastorate, James T. Harrison, Sr., presented us with the much needed baptistry as a token of his love for the Baptist cause.

The following ministers have since its organization presided over the destinies of the church, successively: George Tucker, Bailey, Walhall, Caine, McLeod (a supply pastor who only filled the pulpit a few months), Tichenor, Russell, J. W. Buck, Thos. Teasdale (also a supply preacher who refugeed here after the battle of Donaldsonville, and, as our pulpit was vacant at the time, preached for us during the winter), Beston, R. C. Cason, S. A. Goodwin, H. W. Battle, S. F. Taylor, C. E. W. Dobbs, John L. Johnson, E. Pendleton Jones, and our present beloved pastor, A. J. Miller. (Since Brother Miller's tenure of office as pastor the following brethren have served in order, W. A. Hewitt, J. B. Lawrence, J. L. Vipperman, T. L. Holcomb, R. S. Gavin and J. D. Franks.—J. D. F.).

The present corps of deacons are Gen. Stephen D. Lee, F. M. Jacob, J. L. Walker, James T. Harrison, A. A. Wofford, T. O. Burris, B. L. Owen and J. A. Goree.

The Columbus Association has held its session here several times, the State Convention three times. (The coming session will be the fifth time.—J. D. F.). In 1881, during the pastorate of Henry W. Battle, the Southern Baptist Convention, one of the largest religious bodies in the world, was entertained here most royally. There were about eight hundred delegates in attendance; all the churches were thrown open for their deliberations and all the private homes for their entertainment.

I have given this little history of the church just as I recollect it

through the changes and vicissitudes of its sixty-nine years, it being ten years my junior, and if I haven't things just as they were, I can't find anyone old enough to correct me.

—Ann E. Franklin.

ADDENDA—(J. D. F.) — The church has grown steadily during the last thirty years. It has launched two building programs, one in 1908, during Dr. Hewitt's pastorate, when the old building erected in 1838 was superceded by a modern, more commodious structure. The second building program was launched in 1930, when an up-to-date educational plant was erected at a cost of about \$90,000. This building is ample for the accommodation of about 1,800 people in a thoroughly standardized Sunday school.

Since the establishment of the old I. I. and C., now M. S. C. W., this church has felt a great responsibility for the spiritual and denominational training of the large number of Baptist young women who attend this great school. Normally about one-third of the student body are Baptists. Many thousands of Baptist young women have come under the influence of this church during the forty-six years of the school's history. During the last seven years this work among the students at M. S. C. W. has been multiplied and made much more effective through the services of a Student Secretary, maintained jointly by the First Baptist Church and the State Mission Board. A student building known as the Baptist Workshop, erected near the campus, serves as headquarters for the Secretary and all B. S. U. activities.

—BR—

**DIPHTHERIA MAY BE
CONTRACTED IMMEDIATELY
AFTER VACCINATION**

—o—

(By Felix J. Underwood, M.D.,
State Health Officer)

It is indeed unfortunate that a great many people believe that when their children are inoculated with toxin-antitoxin they are immediately made immune to diphtheria. It takes from two to four months for toxin-antitoxin to develop full immunity. Recently, in one community toxin-antitoxin was administered to all the susceptible children. Within the space of a month several cases of diphtheria developed in this community; of course, we know that the toxin-antitoxin had not had an opportunity to give its full immunity to those children who had been inoculated. It is regrettable that these cases had to occur but they have brought forcibly to our attention the urgent need for early immunization of children against diphtheria.

Of course, the best time to administer toxin-antitoxin is the present. However, it should be administered as soon as the child is six months of age and, since the disease is most prevalent in the fall of the year, it should be administered in the early Spring so as to give the child an opportunity to develop full immunity before the coming Fall. No one should stand back on administering toxin-antitoxin now because it is not the Spring of the year as only a small percentage of children will develop diphtheria after the adminis-

In Memoriam

**RESOLUTIONS OF RESPECT AND
SYMPATHY ON THE OCCASION
OF THE DEATH OF HON.
B. W. GRIFFITH**

Whereas, It hath pleased our Heavenly Father to call our Brother Hon. B. W. Griffith, home in heaven; and,

Whereas, Brother Griffith has been for many years a member, and President of the Board of Trustees of Mississippi College; and,

Whereas, He was devoted to all the interests of the college in the measure of great love and self-sacrifice; and,

Whereas, We are sure that the phenomenal growth, success, and good work of the college in recent years have been due in large measure to his wise counsel; therefore,

BE IT RESOLVED, By the Board of Trustees of Mississippi College in session October 16, 1931:

That we sincerely thank God for the long life and faithful services of Brother Griffith;

That we bow in humble submission to the Will of our Heavenly Father in calling our dear Brother to his eternal reward;

That we extend our deepest sympathy to all the members of the bereaved family, and pray that they may each have now the comfort of the Holy Spirit and the strength of the all-sufficient grace of God;

That a copy of these resolutions be forwarded to Mrs. B. W. Griffith, that a copy be sent to The Baptist Record for publication therein, and that these resolutions appear as a part of the official records of the Board.

—J. M. Coleman,
Sec'y. Bd. of Trustees, Miss. Col.

—o—

MRS. W. H. COOPER

Early in the morning of September 23 in God's infinite wisdom and grace Mrs. W. H. Cooper was released from the toils and cares, the suffering and pain of this world, to enter into the larger and more blessed tasks of the heavenly home—passed on to another room of the Father's great house.

The Woman's Missionary Society of Newton Baptist Church suffered a marked loss—a faithful, loyal worker, one whose sweet personality and genial friendliness radiated far to gladden the lives of many. She will be sadly missed; her example of faithfulness will ever be an incentive for us to carry on. The grace and patience with which she bore suffering, together with the bright hope of which she often spoke bore testimony of a soul safely anchored to the Master, and bids us labor on for the Master, ever looking forward to meeting her again where partings are no more.

—Missionary Society.

tration of toxin-antitoxin and, unless it is administered, many more will probably become ill as a result of the disease.

Prevent diphtheria by having your physician or health officer immunize your child by toxin-antitoxin or toxoid at once.

"Screen Every Home by 1935"

Thursday, Nov.

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Thursday, November 12, 1931

THE BAPTIST RECORD

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The Baptist RecordPublished every Thursday by the
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Jackson, MississippiR. B. GUNTER, Cor. Sec'y.
P. I. LIPSEY, EditorSUBSCRIPTION: \$2.00 a year, payable in
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1918, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.RENEW PROMPTLY: Please send in
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address as well as the new when writing us
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the list.Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent o
word, which must accompany the notice.**THE BAPTIST WORKSHOP — A
DREAM COME TRUE**

(By Lavonne Reeves)

A long, long time ago—about seven years ago, in fact, some men had a vision that concerned some Baptist students at M.S.C.W. who needed to be brought in closer touch with each other, with the local church, and with the Master. Those men got together in Columbus and prayed about that vision, and in the end worked in cooperation with Dr. R. B. Gunter, State Mission Board Secretary, to make the dream come true.

As a result, the State Mission Board appropriated a sum of money, meeting the generosity of Columbus Baptists, to assist in making this worthy dream come true.

Dr. Franks, pastor of First Church, with his supporters, prayed long and earnestly about the matter before they brought a first student secretary here. The answer came when Miss Mary Frances Johnson, brilliant, consecrated, red-headed young lady, put her neat foot off the train in Columbus to be student secretary to the 300 Baptist girls at M. S. C. W. Immediately, that same group of men set about to make the other part of their dream come true. At first the vision was a bit indefinite. They had pictured a little house across from the campus where students could gather for meetings, prayer and pleasure, but they had just pictured a house—not any particular color, or style—just a house.

The answer to the last dream came true when folks in Columbus unselfishly gave toward buying a lot just across the campus, and when more unselfish folks gave of their time and lumber and building knowl-

edge to the construction of a little green house that they named "The Baptist Workshop." At first there was just a tiny office, a living room, and a bit of a bare room in the back for meetings. Someone thought of spreading sawdust over the back room floor to make it just a bit more quaint and ideal.

And then somebody else—Mr. and Mrs. E. W. Burris—gave some cozy furniture and some others a piano for the living room. Bit by bit the little Workshop acquired more and more to make it complete. The day came when someone felt the need of a kitchenette. Again Mr. and Mrs. Burris, now in heaven, supplied that need, and the ladies graciously equipped it with a cooker, some dishes and pans, and silver, and all that makes a kitchen seem like home to the college girl.

In 1929, the little house almost burst its bounds—there were so many girls in blue who wanted to come over for a quiet hour or for some fun together. Then it was that the sawdust room grew some more. The folks in town again rose to the occasion and donated the lumber. The A. & M. boys and the town men again set their hands to the task of building a sawdust room just twice the size of the old one. Mr. W. N. Puckett had a vision of a cozy group gathered about a big fire for Friendship Hour and donated a big brick fire place in the back of the room.

And so—the Workshop has grown from time to time to time—not by leaps and bounds as the mushroom, but like the beautifully complete art gallery. Someone would see a need and supply it—maybe a picture, as Dr. Franks did when he came back from Europe; maybe a mascot—a doggie, or a negro baby doll, or a football man, or a Choctaw; maybe some kitchen aprons for those who felt inspired to fool about with dishes and food and cookers; maybe just some tacks or some scissors or other tiny thing that makes the Workshop what it is.

And now that it is all together, we find the Workshop ideal in every way. Of course, we sense the need of something occasionally, but we find it only superficial usually. We have everything to make us happy out there—music, friendship, good books—everything, if we will only use it.

We're grateful to those who had a hand in making it what it is—because we selfishly remember all that it has meant to us—the friends we have known there, the prayer mates we have met there in the early hours of the morning or in the dusk, the inspiring messages we have had from visitors or from our own student secretaries, Miss Mary Frances Johnson (now Mrs. Preston), Miss Irene Ward (now Mrs. Jno. Hall Jones), and Mrs. J. D. Franks. It's all meant so much to us, and we are sincere when we say, M. S. C. W. would have been entirely different in its impression on us if we had not known the Workshop.

What that word does symbolize! It's hard to go to the little green house without finding some task to do, but it's easy to set our hands to the task when everybody is working and doing it so willingly. The Workshop too, means quiet family altars, quiet meditation while the piano plays

softly, long hours of study in a cozy environment, browsing among the book shelves tucked behind the office door, studying the inspired bits from some student's pen that she has tacked on the bulletin board. Oh, the fullness and the bigness of the meaning of the Baptist Workshop to Baptists and Methodists and every student at M. S. C. W.

—BR—

**WHERE THE WORKSHOP
STANDS**—O—
(By W. N. Puckett)

Down where the uniforms are a little bluer,
Down where the handshake's a little truer,
Down where a kind word goes a little further,
Down where they encourage one another,
That's where the workshop stands.
Down where they laugh and love and lift,
Down where they always appreciate a gift,
Down where the heart beats a little faster,
Down where they strive to please our Master,
That's where the workshop stands.

—BR—

THE BAPTIST CLERGY BUREAU

—O—

(By L. B. Traylor, Mtn. Home, Ark.)

There are 5,000 unemployed Baptist ministers in the South. Something should be done to relieve such a situation. The suggestion made in a recent article to create a Baptist Clergy Bureau is meeting with gratifying response from the brethren over the South. It is the purpose of this article to make additional suggestions relative to the work of such an organization.

The service of a Baptist Clergy Bureau, as I see it, would be to introduce prospective pastors to pastorless churches.

The classes of brethren to whom this service would be of special interest are:

1. Ministerial students looking for pastorates near college towns.
2. Ministers who are out of a pastorate.
3. Pastors who wish to change locations.
4. Churches who are looking for pastors.

In order to start things off, correspondence is invited from those interested in finding a pastor or pastorate. No charge will be made for service rendered in placing a pastor. Postage for reply should be included.

Brethren can help the cause along when writing if they will send the names of other unemployed ministers and especially the names of all the pastorless churches of which they know together with the name of the individual to whom correspondence should be directed. Send personal information.

—BR—

MARYVILLE, TENN.

—O—

The First Baptist Church, Maryville, Tennessee, Wiley Roy Deal, Pastor, has closed a successful evangelistic campaign under the direction of Harry O. Anderson, Bellevue Baptist Church, Memphis, Tennessee.

The fine work of the evangelist and of Mrs. Anderson with the young people in two choirs of two

BOYS & GIRLS Earn Xmas Money

Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and you keep \$2.00. No work—Just Fun! St. Nicholas Seal Co.
Dept. 280-B.R., Brooklyn, N. Y.

hundred voices was an important feature of the meeting. Capacity crowds attended the services. Seventy-one of whom came by baptism. The church now has a membership of more than fourteen hundred.

Yours sincerely,
Berniece McConnell, Sec'y.

—BR—

IN LOUISVILLE, KY.

Yes, I had a fine time and we had a good meeting. It was at Calvary Church. The Pastor is Rev. T. J. Barksdale. He has been Pastor there 15 years; some pastorate! And they are not tired of him yet. In fact, they seem to be unanimously agreed yet that Barksdale is the right man in the right place. God bless the Pastor, God bless the people.

We had 23 accessions, 16 of them for Baptism. The uncountable results seemed to be a pastor encouraged and strengthened, and a church revived and reconsecrated.

There were 31 Baptist churches holding meetings simultaneously in the city. Our morning services began at 9:45, our evening services at 7:30 and between times the churches united on a central service at Broadway church from 12 to 1.

The Southern Baptist Theological Seminary is moving on grandly. I had urgent invitations to conduct a chapel service but the chapel hour conflicted with our morning service at Calvary and so I had to forego that pleasure and opportunity.

I had my home with Pastor Barksdale, where he, his lovely little daughter, his delightful wife and her fine father and mother did everything reasonable to make my stay comfortable and happy. I did enjoy it much. Dr. Barksdale is one of my former students and graduates at Mississippi College. I have all the time admired him and loved him and the ties were strengthened by this visit. How I wish we had him in some good field in Mississippi. Some of our big churches might do a big thing by bringing back some of our big men who have been doing big things in big fields outside of our borders.

We have 5 Mississippians holding important pastorates in Louisville: T. J. Barksdale, W. M. Bostick, W. O. Beatty, Greek Leavell, and Bro. Rouse.

—W. T. Lowrey.

"Oh, Gerald, I've been stung by a wasp!"

"Quick, put some ammonia on it."
"I can't, it's gone."

WINTERSMITH'S CHILL TONIC

For over 50 years it has been the household remedy for all forms of

It is a Reliable, General Invigorating Tonic.



Thursday, November 12, 1931



Baptist Student Union



President, Leo Green, Miss. Col., Clinton
V.-Pres., Grace Bush, MSCW, Columbus

Secretary, Orlene Ellis, Blue Mountain
Treasurer, Arny Rhodes, Ole Miss.
Reporter, Lavonne Reeves, MSCW.

Address all communications to Box 1337, Columbus, Mississippi

SWEETHEARTS GALORE!

For a whole week every Woman's College girl had a sweetheart all to herself. Not a day passed but what gifts, candies, gum, and trinkets were slipped to some girl by her sweetheart. It was not the usual manner of giving gifts that was followed, but the would-be suitors gave them on the sly, and always in a curious handwriting: "From your B.Y.P.U. Sweetheart." Questions, exclamations, and wonders were quite the thing all the week. "I wonder who this wonderful B.Y.P.U. Sweetheart is!"

It was all revealed on Hallowe'en night, when each suitor, the B.Y.P.U. member went to the room of the non-B.Y.P.U. member and escorted her to the Party. The whole plan was to interest those girls not belonging to any of the Unions, and enlist them in active work, by playing the sweetheart game.

This Hallowe'en masquerade was a gay affair, taking place in the Student Activity Room. Most of the guests made an ungraceful entrance because of the flocks of ghosts behind them. They were greeted at the door by Roberta Izard, hostess.

And then the games began. After playing Couple-tag and having a synthetic spelling match, the guests were taken to the Chamber of Horrors. All who were able to return bobbed for apples. After these exciting experiences the guests were invited to sit around in a circle and eat peanuts, and listen to ghost stories.

With weird stories of dead men ringing in their ears, the guests departed for home, declaring that they had never had quite so much fun.

B.Y.P.U. GENERAL ASSEMBLY PROGRAM

As a continuation of the Sweetheart idea so beautifully carried out, the B.Y.P.U. Director made her program Sunday night fit in as a climax to the whole plan. The mother and daughter scene, with Deloris Pyron as mother and Virginia Cooper as daughter, was of a reminiscent nature, the daughter telling of the Sweetheart idea, and several couples in Hallowe'en costume passing through, to the music, "Sweethearts on Parade."

—o—

To the G.A.'s who are coming to Mississippi Woman's College November 13-15, the Baptist Student Union extends a cordial welcome, and is eager to make each one feel as though this is her home really and truly during those three days.

—o—

BLUE MOUNTAIN

Jackson! How the very word stirs our hearts. The forty girls who went, report a perfect trip in spite of dust, two hundred and fifty miles, rattling buses etc. Enthusiasm reached its highest peak, and the inspiration received from contact

with Christian boys and girls, and above all from direct communion with God will be felt and manifested throughout all our lives. Blue Mountain girls send a host of hearty thanks to all those who helped to make this convention a "victory for Christ."

Orlene Ellis from Parchman, Miss. was elected State B. S. U. Secretary for next year. She is a junior at B. M. C. and is vice president of the E. S. U. here.

A revival meeting is now in progress at the Lowery Memorial Baptist Church, with Dr. W. T. Young of Corinth, Miss., as the visiting preacher. In connection with the meeting the Life Service Band is sponsoring dormitory prayer groups each night, and arrangements have been made by which the girls all have an opportunity to attend both morning and night services of the revival.

Build a Circulating Library of Baptist Doctrinal Books in every Baptist Church and Sunday School.—For the plan write... C. S. WALES

BLUE MOUNTAIN, MISS.

Hello, students! Have you planned to come up to the State Convention meeting in Columbus next Tuesday? Not for you—for the preachers? For the W.M.U. Leaders, did you say? Why, no. It is for everybody! You as much as anybody else. If you would learn about your State Baptist forces, and how they carry on our work, and what your own responsibility is and how great it is, come to the Convention. I promise you you will go away with a greater feeling of really belonging to your great denomination.

We have information that about a dozen of Mississippi College students are coming up to the Convention. What about the other colleges? Every phase of your denomination is of vital interest to you and it is your vital privilege and duty to know about our achievements and failures as it is the duty and privilege of your pastor and mother and father. The day when the preacher does the work of a whole congregation is past, never existed in general. In college, we are not getting ready to live, ready to support our denomination, ready to become loyal church members and supporters of the Baptist cause; we are living, supporting our denomination with what means we have, being loyal to our college local church; that is, if we are following the command of the Master and Teacher, Christ.

If there is any possibility, we'd like to see a whole section of students, potential leaders of future conventions, in the Columbus meeting. If you can't come, why not send a telegram expressing loyalty and cooperation to the convention in session from the B.S.U. Council

or organization as a whole. We B. S.U.-ers need to back our denomination; we want to. It is ours; we love it and pray that it shall continue to sow the seed of love and salvation in the hearts of men and women and boys and girls throughout the ends of the earth.

Baptist leaders of Mississippi, students appreciate and support you!

—o—

"We're from M. S. C. W.
We think just gobs of you
And, gee, how we like B.S.U.!
The people we meet
As we walk down the street
Say, 'Where are you from?'
And we say, We're from M.S.C.W."

Here we are again, and today we want to tell you about our B.S.U. Library. We have about 200 books on different subjects that are of interest to college students in helping to build their lives on a higher plane. The books are in our B.S.U. office of the Workshop, and they have just recently been catalogued and arranged on the shelves in orderly array. Who was kind and thoughtful enough to do this for us? Mrs. S. B. Pratt, Columbus. Many hours put in this work, and it is indeed with heartfelt thanks that we express our appreciation for this work. So come on over and read with us.

We had a most interesting B.S.U. Council meeting on last Tuesday night. Each girl gave her testimony as to what the conference meant to her.

Grace Bush, Columbia, (President) "I think the words of Dr. Caswell's last address inspired me more than anything. 'O, man of Galilee, if there's anything that you left undone that I can do, I will gladly do it'."

Virginia Wittle, Columbia, (1st V.-PPres.)—"The conference gave me a revived spirit for carrying on."

Mary Frances Bostick, Louisville, Kentucky, (2nd V.-Pres.)—"I resolved that I would be a soul-winner for Christ."

Ruth Cain, Prairie, (Secretary)—"The B.S.U. Conference caused me to put God first in my life."

Lillie Mae Rickman, Columbus, (Town Girl Representative)—"My aim was the same as Grace's. 'O, man of Galilee, if there's anything I can do that you left undone, I will gladly do it'."

Clara Brashears, Gunnison, (B.Y.P.U. Director)—"I resolved after the Conference to be a better Christian student, and to try to be happy most of the time."

Artimise McKay, Canton, (Y.W.A. Director)—"I came back with a renewed vision of my place in Christ's work."

Myrtle Rose Letts, Laurel, (Chorister)—"At this Conference I realized that the prayers of students can make one sing."

Wilna Ruth Ray, Indianola, (Pianist)—"A revived spirit and the desire to give my best to the Master—this was my inspiration."

Allene Herring, Winona, (Sunday School Director)—"The desire to reach every girl on the M.S.C.W. campus and to enlist her in Sunday school came to me stronger than ever during this Conference."

Lavonne Reeves, Hillcrest, (Baptist Student Representative)—"The words of the Conference song, 'On to Victory for Christ,' has become my

prayer. Through Him I will win victory."

Bertha Walters, Greenwood, (Reporter and Publicity)—"The Sunday morning talk of Mrs. Dawson filled me more than ever with the thought that through prayer anything can be accomplished. I have resolved to pray more prayerfully since the Conference."

Let us all join in the song:
On to Victory,
On to Victory,
On to Victory for Christ."

—o—

OUR MARVELOUS TASK

My friend, "Tobe" Bell, used to have for saying, "It takes a whole community to raise one boy." I do not know whether that is so or not; but I do know if a whole community concentrates their energy to raise one boy and succeeds, when finished, he is worth all they put in him. At least, my boy would be—and your boy is worth as much as my boy.

Our Divine Redeemer asks, "What would it profit a man if he should gain the whole world and lose his own soul? Or what would a man give in exchange for his soul?" Mt. 16:26. We have heard our eloquent orators speak, with words that scintillated as they flowed and tell of our marvelous delta, "the garden spot of the world," capable of being made to produce 3 bales of cotton per acre. We have heard the same silver-tongued ones paint in roseate hues the waving grain of our fertile West: and then say, "these are destined to be great countries—let's go to and possess them for the Lord!"

But when the eye of the Infinite swept the horizon for valuables, it did not rest on figs, grapes and pomegranates, but he said, "Go toward the South into the way that goeth down from Jerusalem unto Gaza, which is desert"—Which is desert! No coal, no gold, but a man is there—a lost man in need of a Savior.

When Jesus Christ, by whom everything was made that was made, clasping tenderly and yet—with matchless might as it were, the whole earth, stepped upon the air to ascend to heaven, it was not the golden hearted mountain whose jewels were to bedeck the brows of unborn millions on millions that caught the Redeemer's thought: Nor was it the dense-forested plains that nestled at the rich mountain's feet, whose gushers poured forth perpetual streams of "liquid gold"—not on these did the dear Redeemer's mind seem to rest as he was leaving earth for heaven. But it was the Gospel to every creature—"Jerusalem," "all Judea," "Samaria" and "the uttermost part"—not parts, but uttermost PART of the earth. This leads me to see and say, if every man on earth was eternally and irrevocably saved except one, and that one was in the most hidden jungle of far away Africa, it would be worth the while of every other man, woman and child on earth to suspend business and do his utmost to get God's message of life to that one lost man.

Two questions:

Dear Reader: What about your own soul? Is it saved and safe? Take no risk on your own soul—Give diligence to make your calling and election sure." 2 Pet. 1:10. (Concluded on Page 12)

OLD SERIES
VOLUME LIII